

The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., August 11, 1938

NEW SERIES
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Who's Who and What's What

Pastor L. V. Young had Rev. A. B. Pierce with him in a meeting at Damascus church, near Hazlehurst. There were 12 additions.

Evangelist A. D. Muse helped Pastor B. E. Phillips in a meeting at Antioch church, Simpson County. There were eleven additions.

Rev. Mark Lowrey supplied acceptably at Clinton on Sunday for Pastor J. B. Middleton who was helping him in a meeting at Wesson.

Rev. Glen E. Wiley of Grenada will assist Pastor A. B. Pierce in the meeting at Crystal Springs beginning Sept. 25. Singing led by Mr. Mack Bradley.

Dr. William James Robinson's poems attained a circulation of approximately two million copies during July. He has frequent requests for permission to use copies in books and periodicals.

Dr. Herbert Whiting Virgin, pastor of North Shore Baptist Church, Chicago, will preach at Hazlehurst Sunday, August 14. He has been visiting friends in his native city, New Orleans. He is an alumnus of Mississippi College.

Brother N. R. Stone preached for us in the annual protracted meeting at Pocahontas. He has made quite a study of the Prophets and his interpretations are unique, interesting and helpful. He is a choice spirit also to labor with.—Theo. Whitfield.

On account of the vacation absence of Dr. Wood the editor supplied the pulpit at Forest church Sunday morning and night. Here every family takes the Record and the editor was among friends. It was a pleasure to be in the home of Judge and Mrs. Jefferson Kent. Also we looked in on Rev. and Mrs. W. H. Thompson.

We have just closed a great revival at Oak Grove, near Lake, Miss., nine additions, seven for baptism. The pastor did his preaching, Rev. T. E. Williams led the singing, and did wonderful work, with a junior and a senior choir. May our people continue the Spirit of Christ in building a great working church for our Lord.—G. M. Harbin, Pastor.

A friend writes that Rev. E. S. P'Pool of Hattiesburg will supply for Dr. Fred Smith at First church, Greenville, August 14-21. He was an evangelist of the Home Board, also independent evangelist. A few years ago he did post-graduate work in Tulane, and studied at the Baptist Bible Institute. Since then he has acted as supply preacher and given Bible lectures.

I was in a meeting with brother I. E. Farr at Hebron, Jones County, last week. The Lord blessed us with a revival. Brother Farr directed a Daily Vacation Bible school through the week in connection with the day services. It was a great joy to work with him in this meeting and an inspiration to see such wholehearted concern for the welfare of the people on the part of the pastor. Large crowds were in attendance for all the services with overflow crowds at night. It was very encouraging to see the interest in the work of the kingdom on the part of the people. I never saw better attention nor better conduct under such crowded conditions. Twenty-three additions to the church, seventeen were by baptism. Will be with brother H. M. Collins at Toxish, Pontotoc County, next week. Pray for us.—B. B. Hilbun.

L. B. Cox of South Carolina goes to Oklahoma Baptist University as head of the department of English.

Every forty minutes in every day in the year, beverage alcohol causes one death on the highways of the United States.

Rev. P. H. Young of Roxie recently helped in a meeting at Wisner, La., in which 29 were added to the church, 15 by baptism.

Rev. Carl De Vane went from Alexandria, La., to Yale University and received his doctor's degree. Recently he has been called to Highland Park Church, Chattanooga.

The Illinois Baptist published for sometime at Cobden, will be printed at Elkhart, Ill., V. I. Knowles is the new publisher and J. E. Lee remains editor. They are doing a good job.

Pastor A. W. Taibert had Rev. Lee McGowan of Boyle with him last week in a meeting at Hickory Ridge in Rankin County. There were ten additions by baptism. The interest extended to the whole church and community.

Just as we expected Dr. J. T. Henderson, secretary emeritus of the Baptist Brotherhood of the South, is still speaking to groups of men in our churches and leading them to more active Christian service. And they say he is 80 years old!

Dr. J. R. Sampey said: "The avowed purpose of the leaders in the World Conference on Faith and Order was to pave the way for a united church. Hence the call to all the churches to send representatives to Edinburgh to seek a basis of reunion of Christendom."

Mt. Olive church in Amite County has recently closed its annual revival meeting. The pastor preached. The large audiences grew steadily. Fourteen by baptism and two by letter. A number reconsecrated their lives to the Lord's service.—S. G. Pope, Pastor.

Roman Catholic parochial schools in the United States increased in the past year from 7,445 to 8,028, or about seven per cent. They have in Mississippi more schools than all the Protestant denominations put together, though there are twenty Baptists in Mississippi to one Catholic. And yet there are people who seem to think we have too many Baptist schools in the state.

Prof. Haight of the Baptist Bible Institute helped Pastor Virgil Ratcliff in a meeting at Heuck's Retreat church, Lincoln County. There were about ten additions to the church. Next week brother Ratcliff expects to have Pastor W. C. Wood of Crosby with him in a meeting at Union Hall church, near Brookhaven. Brother Wood has recently begun his work at Crosby. He is a former sea captain, called to preach, and is now a student in the Baptist Bible Institute as are brother Ratcliff and his wife.

The Biblical Recorder commenting on the wrangling now going on among those who favor union of all churches, based on the constitution proposed in Utrecht, Holland, says: "Southern Baptists should be glad that they are not parties to the wrangle. We still accept the New Testament as a sufficient rule of faith and practice. We hope that our preachers may forever preach the Christ of the New Testament. Any union that would in the least interfere with our obligation to declare the truth as it is in Christ Jesus and the whole counsel of God is unthinkable for Baptists. The task we have now demands all our strength, devotion, and zeal, and entails no hypocrisy."

The Centreville Baptist Church closed recently a splendid revival. We had to our help Dr. F. K. Horton, pastor at Columbia, Miss., who preached to us ten days, morning and evening, greatly encouraging us in our Christian work and heartening us for the arduous tasks which are before us, as a church. We are definitely better off in almost every way than we have been for a long time. Our attitudes are better, our membership is greatly strengthened, and our morale is greatly improved. Eleven were baptized and one was received by letter. One of the most significant features of the meeting was the inauguration of a tithing campaign in which the greater part of our active membership is taking stock.—J. F. Tull, Pastor.

We had a good revival of five days with the Shiloh church, Sontag. Twenty-five conversions who joined by baptism, five others joined by letter and twenty-two rededicated their lives to Christ. At least ten had been playing base ball on Sunday who said, "We are through playing baseball on Sunday." Thank God for their willingness to give up sin of that nature and take a public stand against same. Major Peter B. Green is pastor and is one of the most diligent, faithful and hard working pastors I have ever worked with. He is a real pastor and the people love him. They have a beautiful new church building. They plan to give more to the Cooperative Program this year than last. Also, they are going to put the Baptist Record in the church budget soon.—E. D. Estes, evangelist, 1052 Central St., Jackson, Miss.

6% BONDS

Only two \$500.00 bonds of the Baptist Education Commission maturing December 1, 1948, are left. A few \$1,000 bonds maturing Dec. 1, 1949, 1950, 1951, 1952 and 1953 may be had by those desiring to invest. All of 1954, '55 and '57 maturities have been disposed of. Send exchange for face of bonds plus accrued interest from June 1st.

Why not take that money which is bearing only 2% and buy Mississippi Baptist bonds and receive 6% interest December 1st of this year and semi-annual interest thereafter.

The Mississippi Baptist Convention has never repudiated its obligations to its bondholders. The Southern Association of Colleges and Secondary Schools is opposed to Baptist colleges buying Baptist bonds, but if our Baptist college endowment funds had purchased all of the Mississippi Baptist Convention bonds, the college endowments would be much larger than they are now. The decrease in the college endowments has been due to the fact that many so-called gilt edge bonds were not as dependable as Mississippi bonds. It is time for some of our people to get their eyes open and to quit being pulled around by the nose by non-Baptist agencies. Such policy is as dangerous as it was for Israel to form an alliance with Egypt.

If the time should come when the Mississippi Baptist Convention does not meet its obligations, it would then be time for the Convention to cease to exist. So, while these bonds are worth one hundred cents on the dollar, investors should take advantage of the opportunity to buy the few which remain. At the same time, every Baptist should do his part to keep these bonds at par.

Sparks and Splinters

Washington City is said to support 1,874 saloons and 399 churches. Is this one of the places that is "over-churched"?

Dr. C. E. Maddry, secretary of the Foreign Mission Board, having visited the mission fields in Africa and Italy, sails for home August 5 from Liverpool.

Here's the long and short of it. Some fifteen minute sermons are too long; and some thirty minute sermons are too short. There are other dimensions worth considering.

The official Catholic directory gives the number of Catholics in the United States, Hawaii and Alaska as 21,541,460, a little over 2% increase in a year.

Rev. J. P. Hemby passed away recently at his home in Hammond, La., at the age of 84. Most of his life and ministry were spent in Mississippi. He was for two years clerk of the Mississippi Baptist Convention.

The Baptist Messenger says that in Oklahoma 75 per cent of the Five Tribes are members of evangelical churches, Baptist, Methodist and Presbyterian; while only 25 per cent of the white population are members of these churches.

The fact sticks out like a sore thumb, that since repeal drunk arrests in Los Angeles are 2.66 times greater than they were before repeal. This single activity consumes 35% of the total energy of the police.—Los Angeles Times.

Some months ago Dr. Geer offered his resignation as pastor of Furman University in South Carolina. His successor has not been secured but Dean R. N. Daniel has been asked to serve as acting president beginning Sept. 1.

The next "Know Mississippi Better" excursion should be one which will take a large group or groups of our young people all over the state and show them the places of historic interest, scenic beauty and economic opportunity in their home state.

It is said of Judas Iscariot that he carried the purse of the apostolic company and took out of it for his own use. How much worse was he than a preacher nowadays who allows money which was given for missions to be used in paying his salary? And what about a church or official who permits such a thing to be done?

The legislature of Mississippi hasn't done so much since it was called in special session, but one thing they refused to do is to be commended. The legislators voted against giving a sum of money to the American Legion to defray expenses to California, under the guise of advertising.

Southern Baptists have gained more in Sunday school attendance in the last 20 years than all other major denominations put together. Dr. P. E. Burroughs accounts for it on these grounds. Their attitude toward the Bible; Evangelism; buildings provided for Sunday school, and the emphasis placed on Sunday schools by our colleges and seminaries.

Rev. Barney Thames, well known in Mississippi, now pastor in Coffeyville, Kansas, was seriously injured August 3 in a car wreck near Braxton. He had driven from his home in Kansas to attend the funeral of his wife's father, Rev. J. L. Low, and on the way to Laurel the car was wrecked. At present it is impossible to say how serious the injury is, as he is not fully conscious. He is at the Baptist Hospital in Jackson.

"The American League for Peace and Democracy, which urges action to end shipments of American-made war materials to Japan, calls attention to figures released by the U. S. Department of Commerce which show that during the month of May Japan bought here \$1,419,711 worth of planes and aircraft parts, \$4,959,518 worth of iron and steel products, and more than two million barrels of crude petroleum." Doubtless used to bomb Christian schools and hospitals.

It's now John Lawrence Slaughter, Ph.D., D.D., the latter degree conferred by Howard College.

Texas Baptists have a statewide Laymen's Rally in Dallas Sept. 26-27.

Some in America give money to build schools and hospitals in China. Others in America send bombs to blow them to bits.

Fred Scholfield, Jr., goes in the early fall to be assistant to Dr. Norman Cox in Fifth Ave. Church, Huntington, W. Va.

The Israelites found in Canaan a race of people who sacrificed their children to Molock. How much better are Christian nations which train their youth to offer them in sacrifice today to the god of war?

There are said to be in America one licensed liquor dealer for every 109 people, men, women and children; more than ever in the history of this country, more than are in any other country in the world. Who brought it about?

The Missouri Baptist Mission Board has recommended the Ministers' Retirement Plan, providing annuities for pastors by the Relief and Annuity Board of the Southern Baptist Convention. The matter will be passed on at their next state convention.

The engagement of Rev. Jas. B. Leavell to Miss Jean Foxworth of Louisville, Ky., is announced in The Western Recorder. Mr. Leavell has been called to First Church, Leland, Miss., and begins his work here Sept. 1.

The jubilee of the Paris Tabernacle church and missions, founded by Dr. and Mme. R. Sailens, was celebrated recently. In the fifty years of the church's history, 1,384 persons have joined its membership, two-thirds of whom were won to Christ from Roman Catholicism. A large number of these have become missionaries, ministers, evangelists, deaconesses, or colporters.

We closed our meeting at Richburg Baptist Church July 29. Brother C. H. Hogan of West Orange Baptist Church, Orange, Texas, preached. We used our new church building for the first time during the meeting and had one of the best meetings the church has witnessed in many years. We had seventeen additions.—Jos. W. Oliver.

Spring Creek Church, Neshoba County, has a successful Vacation Bible School, 73 enrolled, 64 average attendance. On Friday night, June 29, every department was represented in the commencement exercises. Those who helped in the work were: Mesdames J. H. Byrd, Curtis Daniels, Gene Dewese, Claude Kirby, Altha Tally, Arnold Dewese, Irwin Woodall, Misses Louise Woodall and Sybil Dewese.

The open and continued violation of the laws against gambling and selling liquor cannot be explained on any other ground than that the officers are being bribed. Some months ago stopping at a camp near Gulfport, the first word said to us at the table was, "Cocktail?" We were not surprised to hear that this joint which charged two prices for an ordinary meal, pays the officers \$100.00 a month for the privilege of selling liquor.

Invitations are out to the marriage of Rev. Chas. A. Webb and Miss Bertie Mae Turnbough. Mr. Webb is a son of Rev. and Mrs. H. H. Webb of Jackson, a recent graduate of the Louisville Seminary and now pastor of the church at Brooksville. Miss Turnbough, formerly of Jackson, Miss., now lives in Shreveport, La. The marriage will be celebrated the latter part of August. We wish for them a long life of usefulness and happiness.

Evangelist T. T. Martin has recently issued a book on "CIO-ism" with the purpose of showing the connection of this organization with Communism. Like everything brother Martin writes it is vigorously expressed and spares nothing in his zeal for truth. He is convinced that this country is facing a real danger and that this exposure will help to prevent a collapse of our system of government. The book has been hailed by business men as a splendid document. The price is reasonable, 50c. Order from Elder T. T. Martin, Blue Mountain, Miss.

South Carolina is said to have a larger percentage of church members than any other place in the world. We take it this means in any place where church membership is voluntary.

Recently The Record published a report from an exchange that Rev. Paul Cooper of Tampa, Fla., had assisted his brother S. B. Cooper in a meeting in Tupelo. We learn that this was a mistaken report.

Recently a man in a cafeteria when serving this writer said, "How are you, preacher?" We did not know him, nor remember ever having seen him before. But when he said that we felt an obligation to be a little nicer to him than we would have felt otherwise. If others are looking to us as Christians we should feel the responsibility of demonstrating our religion.

Calvary Church, Tupelo, has now a Sunday school attendance from 265 to 280, an increase of 60 per cent over last year. By the generosity of two members a \$1,000 library is being installed. Pastor S. B. Cooper was recently in a meeting with brother J. P. Colvin at Saitillo. There were 13 additions. This week he is with J. A. Landers at Blue Springs. Beginning August 14 he will assist Pastor R. A. Kimbrough at Hinkle Creek. Calvary Church had a major part in furnishing Missionary John A. Moore, one of their members, with a library for the seminary in which he teaches in Rumania.

Seems we have heard of these two gentlemen before. We quote from The Christian Century: "Two of the nation's business leaders have been caught trying to cheat the government out of almost two millions in income taxes. The federal board of tax appeals has ruled that Pierre S. du Pont and John J. Raskob first tried to defraud the government with regard to their 1929 incomes, and then tried to cover up the fraudulent transaction by testifying under oath to a cock-and-bull story which the board refused to believe. Although the penalties to be imposed upon the two multi-millionaires have not yet been officially announced, it is estimated that Mr. du Pont will have to pay somewhere in the neighborhood of \$600,000 and Mr. Raskob about \$1,000,000."

Thank you for subscriptions sent in—Highland Baptist Church, Meridian; Mt. Oral Church, Jones County; Mrs. B. C. Cox, Gulfport; Harmony Baptist Church, Neshoba County; Dixon Baptist Church, Neshoba County; Mrs. P. C. Rainey, Crenshaw; Red Creek Baptist Church, Jackson County; Van Winkle Baptist Church, Hinds County; Fernwood Baptist Church, Pike County; Houston Baptist Church, Chickasaw County; Tunica Baptist Church, Tunica County; Mrs. C. E. Osborn, Learned; Belen Church, Quitman County; Calvary Church, Lincoln County; New Augusta Church, Perry County; Mrs. Chas. T. Brasfield, Natchez; Rev. A. B. Hill, Bassfield; Mr. K. C. Williams, Kosciusko.

SUMMER SCHOOL COMMENCEMENT MISSISSIPPI COLLEGE

The summer session of Mississippi College is now in its last term and will close on August 10, at which time graduating exercises will be held. The following named are applicants for the bachelor of arts degree:

Ruth Anderson, Grenada; James Wm. Bishop, Jr., Shaw; Rudolph Elroy Branch, Fernwood; Leland William Bright, Ashland; Loren John Clemmer, Falkner; Wayman Stanley Clemmer, Falkner; Hemby Ray Davis, Brookhaven; Curtis Floyd Hawkins, Forest; William Hillard Hawkins, Laurel; Tilford LaGrande Junkins, Falkville, Alabama.

Margaret Elizabeth Miller, Hazlehurst; Troy Morgan Mohon, Carpenter; Hattie Beth Presley, Vaughn; Percy Allen Reeves, Summit; Doris Dent Robinson, Morgan City; Ralph Lawrence Royce, Pontotoc; John Thomas Tolar, Clinton; James Oliver Weaver, West.

Prof. J. S. Vandiver, state superintendent of education, and an alumnus of the college, will deliver the baccalaureate address.

LOOKING AT THE WORLD

By Plautus I. Lipsey, Jr.

Amsterdam (in July)—The Dutch people are healthy and wealthy and—according to human standards, at least—very wise.

Here in a land reclaimed from the sea, beautified and made very fruitful by centuries of toil, dwells a folk distinguished for cleanliness, kindness, and manly vigor.

They excel also in learning and fine arts, and their culture is cosmopolitan while still retaining a special flavor in manners and customs.

Let us adopt one of their customs and begin the day with the celebrated and formidable Dutch breakfast.

At a very modest Amsterdam lodging I was served: a big pot of chocolate (tea or coffee), mountains of fine bread and butter, two eggs in shell, broad sheets of ham, slices of cold beef and huge sausages, chunks of cheese in abundance, fruit preserves, cooking cakes, and a final stout ration of chocolate slabs.

I am sure I have missed something; this all looks so pitifully meager when placed on paper.

If the question is raised as to how I met this emergency, I will reveal that I did my duty except for the sausage, cheese, cookies and hard chocolate.

And that word chocolate: they spell it somewhat differently in various countries, though the pronunciation is much alike.

French, chocolat. German, shokolade. Italian, ciocolade. And the Dutch, tjokolade.

Amsterdam is a beautiful city, laced by broad canals, a veritable Venice of the north.

Six to eight feet below sea level, it is built, and magnificently, on pilings. It has broad traffic streets where automobiles, buses and streetcars roar—and narrow, protected streets for the shops.

Coming into Amsterdam from the south, I sped along one of five distinct types of traffic lanes, parallel and close together as in a race. They were the railway (on which I rode), the electric interurban line, the ship canal, with tow path, a wide paved track for bicycles, and the motor highway.

It is outside the bustling modern city, however, that the simple quaintness of Holland is best displayed, and to see it I took the customary tour by excursion boat to Monnikendam, Volendam, and the island of Marken.

(Recurrence of the—dam is a constant reminder that Holland folk are protected from the sea by their system of dykes or levees.)

These places are called the "dead towns" because modern commerce has cut new channels of trade, leaving them only their homely local industries—dairying, poultry, needlework, fishing on a small scale, and tourists on a big scale.

In the sleepy village of Monnikendam (centuries ago a monastic center) we were assailed by a swarm of boys and girls, and by ice cream peddlers.

The children handed to us slips of paper bearing their names and addresses and requests that we send stamps when we had got home again.

We were shown through a cheese factory, a large home where cows and humans dwell together in the long winter months.

Thence our boat emerged from this canal and entered Holland's inland sea, formerly the Zuiderzee, now called the Insemeer.

Volendam, on its western shore, is a wind-blown fishing village and a colorful costume town. Men, women and children in the caps, bright blouses, billowing trousers and skirts, and clump-clumping wooden shoes, greet the tourists with a smile and pose for picture taking.

Small, round-faced, tow-headed boys and girls with calm and patient faces are thrust forward

THE EVANGELISTIC ASSETS OF SOUTHERN BAPTISTS

By L. R. Scarborough

Our Baptist people are unitedly undertaking a major emphasis on winning souls to Christ, to his churches, to his service. They are not an unimportant folk. They are a great people. They are not resourceless. They have prevailing assets. They possess a thrilling chance to succeed in a mammoth endeavor.

1. **Their Field**—an empire of responsibility. Eighteen great prosperous, thinking, well-populated commonwealths—millions on millions of intelligent, upstanding people: great cities, thousands of towns, villages, vast areas of rich countryside. In all these vast areas Baptist people are everywhere, more than twenty-four thousand churches. It is estimated that in this expanding territory there are more than thirty million lost men and women and young people, all of them more or less accessible to Southern Baptists. They all speak the same language, are Anglo-Saxon or of related races. All are of the same way of thinking, have pretty much the same ideals, are trained in the same educational institutions and under the power of common habits and customs. These millions are the objectives of Southern Baptist compassion, concern, organization and pursuit. These millions of people are not only our objective for Christ, but they are our assets in a holy search for their salvation.

2. **Their Force**—Four and one-half million disciples already won, more or less trained, enlisted and interested, with their leadership experienced and successful in soul-winning. A long record of great evangelism encourages them. In 1920 into these churches were baptized two hundred and thirty-five thousand confessing, trusting souls. This is our peak year of baptisms. Through the years since they have probably averaged baptizing over two hundred thousand a year. This is a great record. There are four million Baptists, plus, widely distributed in cities, countries, in the mountains, in the valleys, in the crowded centers and on the expanding frontiers. They have multitudes of Sunday schools with their varied organizations, multitudes of W. M. U. organizations running more than thirty-four thousand, multitudes of B. T. U. and B. S. U. organizations, a great force of young people trained, enthusiastic, and impassioned. They have more than a million stalwart men under good leadership. They have more than twenty thousand preachers, multitudes of them trained, among the best ministers in any land. For the most part they are hot-hearted and cooperative, alert, filled with the gospel message. They have an unafraid, courageous ministry. Their foreign mission organization, their home mission organization, their well equipped schools—more than a hundred of them, their gloriously led three theological seminaries and training schools with more than fifteen hundred men and women set on soul-winning, being amply trained in the finest of fine arts. Their college students in our home schools and in our state schools are under competent leaders on the campuses of these insti-

before the avid cameras, and to gather in the casual tourist coins.

Or, old wrinkled dames or boatmen, fit subjects for Van Dike, sit in their doorways to invite profitable attention from the visitors.

At Marken, island town, costumes are different and equally quaint.

These people living in a dead sea are being forced into a complete economic readjustment. The northern opening of the Insemeer is being closed by dykes, cutting off the North Sea fish. At present the eel is almost the only important food fish remaining.

At the same time the floor of the sea is being converted into lush pasture land (by dyking and pumping). It is beginning to produce new stores of dairy foods, wool and hay—instead of fish.

tutions, more and more interested in the winning of the lost and in the building of Christ's kingdom.

All of this force, with a unanimity and enthusiasm rarely seen in a great denomination, has determined to go with Christ in an endeavor to carry the gospel to the lost of the Southland.

3. **Their Fundamentals**—They have great encouragement when they think of the fundamentals of our faith found in the New Testament and tested on a million battlefields for centuries. These are great doctrines, necessary to the life of evangelistic success. To these doctrines Southern Baptists devoutly cling and will defend at any cost in persecution or sacrifice, and will more and more preach and teach with courage and a clarity in the spirit of the martyrs and heroes of the past. A brief enumeration of these fundamentals will give evidence of encouraging outlook and expectant hope.

(1) They claim the love and favor of a three-fold winning God—the Father's love, the Savior's blood and the Spirit's power. They do not claim a monopoly on any of these fundamentals but claim a share with the others of God's people.

(2) They have a conquering Bible centuries old, the most glorious volume of successful, popular truth—experienced in victories.

(3) They claim access to the sources of pentecostal revival—prayer, faith, loving cooperation, trust, fellowship with the Christ and the trustful endowment of his Holy Spirit.

(4) They know the power of the winning blood of Christ to save to the uttermost the best and the worst of men.

(5) They claim and share with others the power of Christ's conquering promises revealed in his Word.

(6) They have a simple, free, democratic organization through which they carry the gospel story to the souls of men without the hindrances of ecclesiastical red tape. They have a directness of appeal and a simplicity of message. They cherish no over-lordship. They glory in the directness and simplicity and uncomplicatedness of their appeal and organization.

4. **Their Supplicating Faith**—Probably their chief human asset is their praying faith. They put their trust in a risen Savior. They believe He won in incarnation, in an unearthly life of persecution and hellish trials and deadly tests at Gethsemane, with ecclesiasticism, with political, enthroned power on Calvary's cross and in death's dark tomb. They believe that he is now a conqueror at God's righthand, conducting a winning campaign of intercession for all his people. Our people glory in all his triumphs on all the fields of the battling centuries. They are allied, it is hoped, with his victorious promises. They mean to go forward to win more persistently and faithfully. They share the advantages of these opportunities, and crave the love of God's people, by every name and creed, who hold with them the like precious faith in the risen Christ.

With these four lines of spiritual assets we are encouraged to believe that Southern Baptists have set themselves like flint, with hot-hearted compassion to bear witness to the consciences of millions of lost men.

Who of these Baptists will fail to do their best? Who of them will hold back and falter? Who of them will remain indifferent and cold-hearted? We trust none. But the leadership of Southern Baptists counts encouragingly upon the full weight of influence and power of all these Christly resources in this imperial task. With such assets led by Jesus Christ, empowered by the Divine Spirit, these good people called Baptists ought to make 1939 the top year of all their years of soul-winning victories. May it be so.

The more people you can get to worship, the less demand there will be for warships.

The health of Dr. J. R. Hobbs is improving. He recently preached the sermon at the ordination of his son who was elected deacon of First Church, Birmingham.

EDITORIALS

A COLLEGE THAT MAKES MEN

We are writing this out of a sense of obligation to one of our institutions and to our people who need to be reminded of what many of them already know. We are a good deal less than one hundred years old, but old enough to have been brought into contact with every president, except one, which Mississippi College has had since it came into possession of the Baptists of Mississippi. Yes we knew Drs. Hillman, and Webb and Venable. And we know the two living ex-presidents, Drs. Lowrey and Provine, and the present president, Dr. Nelson. We have lived for thirty-eight years in sight of the college, and in almost daily contact with the men who have given it character during all these years. For twelve years we shepherded this flock, fed them and fleeced them. We think we are well acquainted with the men and the spirit of this institution.

We have also had pretty good opportunities to know something of other schools, and thus to make comparisons which confirm our estimate of Mississippi College. As a student we attended two other institutions, both of them "universities," besides a theological seminary. Also we have sent sons and a daughter to other institutions in the state and out of it, and have thus had opportunity to compare. And we have been brought into contact with other institutions and their products in the ordinary course of our ministry, schools in Mississippi and in other states. We have watched them closely and studied them carefully.

We have said this to establish our claim to an intelligent appreciation of the work being done in a large number of educational institutions. We have seen much to commend in them all, and are grateful for the work being done and the men and women. And here is what we wish to say.

First, that Mississippi College has never done better, more constructive work in all its history than it is doing now. It has improved its equipment immeasurably, not that it has everything it needs; far from it. But the physical and chemical laboratories are beyond all words better than when I first knew the institution. The faculty has been greatly enlarged in the past twenty years. And standardization has systematized the work, distributed it to specialists and has made possible a faculty which is equipped with academic training and degrees which are an honor to any institution.

The administration, while greatly enlarged in its scope over the years ago, has produced the best financial condition the college has ever enjoyed. And this is due rather to wise management more than to increased income. The labor of others to be sure has made this possible, but President Nelson has managed so economically that the debts for current support have been liquidated. He has not only handled the finances well, he has retained the high respect of those who look to him for leadership. Problems are perennial, but they have been met fairly and justly.

The thing that impresses everybody who comes into contact with the faculty and students is the fine spirit that prevails among them. Napoleon said that 95 per cent of the effectiveness of an army was in its spirit. There is a unity and fellowship in Mississippi College that are enthusiastically contagious. This is not accidental. It is not manufactured. It is not galvanized by occasion. It is the product of an underlying purpose that motivates the whole body. We do not hesitate to say that in our opinion this motivating energy is primarily religious, Christian. The men responsible for this institution have always believed that they have a mission, yes a commission. In the past men who lived close to the Lord have given quality to the institution, and their labor and spirit abide. Those who serve here now are supposed to be Christians in fact as well as profession. Most of them live ex-

emplary lives and are actively engaged in Christian work. We have never known a school where the connection between the student body and the church was as close and salutary as it is here. The students feel that they belong to the church and the church belongs to them. This is most helpful in the college work.

It would not be a complete statement if we did not make mention of the fine work being done in the department of the Bible or Christianity. The Bible is well taught. The students take this work because they wish to, and not because it is required. Every student may go out well grounded in Bible knowledge and a deep reverence for it. To these people the Bible is the very word of God, and is the most important thing in life.

For these reasons, and because serious minded young men go to Mississippi College, the product of the school will compare favorably with that of the best anywhere. And after all the final and proper test is in what sort of men it produces. The standards of life are recognized as righteousness and service. A man's worth to the world is the amount of service which he renders. Measured by this the men who go out from this school measure up with the best. And that goes for men in political office or in the church office. It is true of laymen and preachers. Mississippi would be far poorer in manhood if the men from Mississippi College were eliminated. The world would be poorer.

We would like to be permitted to speak specifically of the preachers who are alumni of the college. We have contacted hundreds of them, and they are the right kind. If we were looking for a pastor, one of the best recommendations would be that he is an alumnus of Mississippi College. They have the right conception of life. They know the Bible, believe in it and preach it. And in this day of laxness of faith this should be given prime consideration. There are no better preachers, taken as a whole, than the men who have gone out from Mississippi College. And their fellow students among the laymen are among their best supporters.

BECAUSE OF HIS WORD

In the story of the conversion of the Samaritan woman, given us in the fourth chapter of John's Gospel there is a distinction made between the faith of the Samaritans when they heard the story of the woman and that which they had later when they heard the words of Jesus himself. In one verse it is said that they "believed on him because of the word of the woman." Later it is said, "Many more believed because of His word." "And they said to the woman, Now we believe not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Savior of the world." And there is a difference.

We have little sympathy with the metaphysical hair splitting which would tell you how many kinds of faith there are in the world, and point out the ways in which they differ. There is no desire here to preceptiate an academic discussion in which wits may be pitted against each other for the fun of a fight. But we do believe it well for men to be sure that what they call faith is the sort which brings them into personal contact with the Lord Jesus Christ, and which results inevitably in new life, and changed conduct. It may mean the difference between being saved and being lost.

A case in point: Years ago while in the pastorate we asked a man why he didn't move his membership to our church from one where he had formerly lived. He replied that he was a member of a country church, but declared he was not a Christian. And when asked how this happened, he said that he along with all the people had absolute confidence in the preacher who was holding the meeting. The preacher told him if he would believe the Lord would save him. He believed the preacher. He had never dealt with the Lord Jesus. And he had never been saved. He was afterward saved by trusting the Lord Jesus, and his life was transformed, and there was no difficulty in getting him to join

the church. In the first instance he had believed the word of the preacher. In the other he had believed the word of the Lord. In other words it is not the act of believing that saves. It is the Lord. It is important not only what you believe, but on whom you believe, what you believe about him, and even by what means you were induced to believe.

In the closing verses of the second chapter of John, it is said that when Jesus "was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself to them, for that he knew all men, and because he needed not that anyone should bear witness concerning man; for he himself knew what was in man." In this case it was evident that the people were fully convinced that he was commissioned of God. As Nicodemus said (a few verses further on) "We know that thou art a teacher come from God, for no man can do these signs that thou doest except God be with him." The reason for his believing is the same as that indicated a little before in the second chapter, "beholding his signs which he did."

Now the miracles of Jesus had their purpose. They were intended to convince men of his messiahship. They were to awaken attention and convince the reason of men. Faith is not blind. It is acceptance of such evidence as removes doubt and convinces men of the credibility, dependability of the one who brings a message. Miracles were a means to this end. But being convinced that Jesus is a teacher come from God, that he is the Messiah, even that he is the Son of God, does not save people. Devils believe and tremble. It is not acceptance of the miracles that saves people.

What is it. It is believing "because of His word." It is not the miracle working Jesus that saves. It is the word that He preaches, and resting on Him because of His word. Miracles can even prevent saving faith in Christ. Jesus refused to work miracles for those who demanded a sign. A miracle is an act of God and may have merely physical effect and go no further than convincing men's minds. It is the word that is preached, accepted, believed and depended on as the assurance of salvation from sin.

Jesus said, "Except ye see signs ye will not believe." It was a rebuke that went home to the "nobleman," John 4:46. "And he believed the word." Again he said "The word that I speak unto you, they are spirit, and they are life." Again, "He that heareth my word, and believeth on him that sent me, hath eternal life." Again, Jesus said to those Jews that had believed him, "If ye abide in my word, then are ye truly my disciples."

All of this means that it is not enough to accept the traditional teaching concerning Jesus; to believe all that our fathers and mothers and preachers and Sunday school teachers and other good people have told us and taught us about Jesus. It must be "because of his Word." It is not enough to be convinced by all the good which Christianity has done in the world, because of its institutions of mercy, its hospitals, orphanages, schools. These are good in their places and for their purposes, but the only thing that saves a soul is to accept the word of promise of the Lord Jesus Christ that he will be responsible for the direction of our lives and the salvation of our souls. "Thou shalt call his name Jesus, for he it is that shall have his people from their sins."

Our missionaries in countries like Brazil tell us that one difficulty they have in dealing with priests and others of education in that country who become convinced that their old faith is untrue and untenable, is to show them that it is not enough to be convinced of the truth. They must now come personally to the Lord Jesus for their souls' salvation. To be made acquainted with the truth, to be convinced of its truth is going in the right direction. But the end is not attained, the soul is not saved until one has accepted for himself the word of Jesus as good for his salvation.

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Carey T. Vinzant goes from Augusta to Sandersville, Ga.

Pastor J. E. Barnes is having the favor of God on his work at Foley, Ala. Three joined by letter, Sunday.

Pastor W. R. Haynie of Durant just closed a meeting with Pastor Rushing and the Collier-ville, Tenn., church. Seven for baptism, five by letter.—W. R. Haynie.

T. R. Brown of Stanford, Ky., was on August 2 married to Miss Dora W. Allen in the Highland church, Louisville. The ceremony was by his father Dr. T. D. Brown.

On July 29, we closed a six day revival at Montrose with ten for baptism and four by letter. Rev. J. E. Wills is the faithful and gentle pastor and is gracious to work with in a revival.—E. D. Estes, Evangelist.

At Chalybeate the revival meeting begins Sunday the 14th and runs eight days. Pastor E. J. Blackford preaches and Fr. Adams of Paragould, Ark., leads the singing. The Lord's supper will be observed at the close of the meeting. This is the second meeting in succession the church has asked the pastor to preach.

At Antioch church in Simpson County Pastor Landrum welcomed nine new members, six by baptism. He was assisted by Rev. Zeno Wells, a senior in Mississippi College, and by Miss McKay of Canton in a Vacation Bible school preceding the meeting. Miss McKay also helped at Mountain Creek.

The landlord complains, and justly so, that men who would work if they had to are lying off doing nothing, because the government puts them on relief, that is pays them to do nothing. But what is the difference in principle between the man who is being paid to do nothing, and the landlord who is paid not to raise cotton. If we are not living in a crazy world—!

Beginning the third Sunday in July I assisted brother Charlie Black in a meeting at Oak Grove in Jeff Davis County. The fellowship was fine and the people seemed to want to do the Lord's will. Of the two received for baptism one was the youngest of the eleven children of one home, all of whom brother Black has baptized in his 21 years as pastor of this church.—E. I. Farr.

Dr. B. B. Hilbun of Pontotoc assisted in our meeting at Hebron (Jones) County). Seventeen received for baptism and six by letter. Excellent preaching, great crowds, and the finest spirit of cooperation on the part of the whole community. Sixty-three enrolled in the V. B. S. in which Misses Helen McLaurin, Eloise Huff, Elizabeth Pickering, and Ruth Farr assisted the pastor. Miss Farr also assisted in the music.—Eugene I. Farr.

Pastor W. S. Landrum had Rev. Floyd Britt of Florence with him in a meeting at Clear Branch church, Rankin County. The meeting was preceded by a Daily Vacation Bible school in which the Bible was really studied. There were 104 average attendance in the school, fifty per cent more than in the Sunday school. In the meeting there were seventeen professions of faith, of whom 16 attended the Daily Vacation school. There were 150 to 250 present at every service.

Horn Lake: Our revival here closed Sunday night, July 31. Dr. Beatty, pastor at Coldwater, Miss., did the preaching in a most wonderful way; great crowds came. Not one off service. Every hour of service the best. Nine additions. Members reconsecrated. Our people here said it was the greatest meeting in the record of the church. To Christ in God be all the glory.—E. C. Horton, Pastor.

Dr. G. W. Paschal in the Biblical Recorder quotes our recent paragraph about college athletics. In this connection he makes quite complimentary reference to one of our sons, now a teacher of journalism, and wonders what his athletic record was. To satisfy anybody's curiosity on this point, he excelled in about every form of college athletics in vogue in the schools, being a member of all the teams. It is his articles that are now appearing in the Record, about conditions in Europe.

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

For variety of missionary activity presented, for scope of vital topics affecting religious life in America, and for an engaging personnel of experienced authorities in the fields covered by the subjects assigned, the Home Missions conference at Ridgecrest the first week in August was again one of the most significant of the season.

The increase in attendance of Baptists interested in the moral and spiritual welfare of the nation attests both the importance and the growing interest in this popular annual summer conference on home mission needs, fields and work.

This year's varied and yet intensely home missionary program included phases of the theological in the evening vespers on the names of Jesus conducted by Dr. John R. Sampey; of the moral and political in a challenging address on the licensed liquor traffic by Dr. L. L. Gwaltney; of the sociological in discussion by Brooks Hays, special attorney for the Federal Government in its farm resettlement program; of governmental philosophy in a scholarly dissertation by Dr. J. F. Plainfield; on the present conflict of Christianity with nationalism, communism and humanism; of evangelism in the afternoon conferences directed by Dr. Roland Q. Leavell.

At least four messages each day from the missionaries supplied the necessary information on Home Missions in the many fields of its work, and the richness of the Christian experiences of these consecrated workers gave spiritual food to strengthen the lives of all in attendance.

Fourteen missionaries and executives represented eleven phases of the Board's work, including administrative, evangelistic, French, Mexican, Indian, Cuban, mission study, mountain missions, Spanish, Italian, and Jewish.

The comprehensive addresses of others on the program, by popular demand, will be printed in a book entitled *Building A Better World*. This volume, which will be off the press in a few weeks, will be available for twenty-five cents from the Baptist Book Stores or from the Home Mission Board.

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VACATION SCHOOLS SET RECORD

Thirty-four Vacation Bible schools, with a number scheduled for August, have been conducted this summer by missionaries of the Home Mission Board, Dr. J. W. Beagle, field secretary, reports. The total enrollment in these schools was 2,742.

"This is the largest number of Vacation Bible schools we have ever had on Home Mission fields," Doctor Beagle states.

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MOUNTAIN CHURCH HAS REVIVAL

A real revival resulted from a Vacation Bible school and evangelistic services conducted in a coal mining town in July by Rev. L. W. Martin, missionary in the mountains.

"We moved with trailer from Clear Creek Springs to Evarts, Ky., seven miles above Harlan, on Clover Fork," he writes. "This is Harlan County's most densely populated section. Evarts Baptist Church is one of the best small town churches in the county. We conducted for them their first V. B. S. There were 165 enrolled and our average attendance was 115.

"One morning we had four professions. On commencement night I brought a brief message and gave an invitation. There were eight professions. The house was full and all seemed greatly pleased with the school."

Because of the evangelistic opportunities, Bro. Martin explains that he did not follow the manual in conducting a Vacation Bible school. "In the worship period," he states, "instead of telling a habit story, I preach a gospel message. Naturally we expect professions. Last Tuesday in a school at Kenvir following the one at Evarts there were sixteen professions. The next day

there were three. Today there was one.

"The amazing thing is that there are so few children whose parents are Christians. Naturally these lost parents resent their children responding to the gospel. We are hoping to win some of these parents in night services."

CHINESE MISSIONARY FINDS NEW OPPORTUNITIES

"Facts and figures cannot convey my keen joy over some of the things which are reported from time to time," says Shau Yan Lee, Chinese missionary in the Mississippi Delta. "I just wish that you would go with me on some of the trips.

"Our Chinese are so scattered that it requires quite a bit of time to make the contacts. Our school here at Cleveland offers a very large evangelistic opportunity. The sixtieth student was enrolled on yesterday. He is a boy from Vicksburg. His father is a Catholic and the boy is also. He is only seven years old, so we hope that his little mind will be open to receive true instruction about religion. The little fellow cried a bit last night after his father left, but this morning he was happy and appeared quite interested in his work.

"I visited early this month in Merigold, Alligator, Clarksdale, Marks, and Helena, distributing some Christian literature and doing much personal work. The Chinese stores in these towns closed and they attended the services.

"In Louise, I found a girl about fourteen years old who was in school with my daughter in Canton. She has promised to make a profession of her faith and join the church in her city.

"I was called to meet with a committee in Greenville to discuss plans for the improvement of the Chinese school there. They are eager for better facilities and improved teaching. Many of these Chinese interested in this work are members of the Chinese Mission there. They desire to add Chinese as a subject to their course of instruction and secure better cooperation from all sources. They are not planning any new building for this year. The American friends there have been very generous in their support. I am primarily interested in the enlarged missionary and evangelistic opportunity which the school will provide."

(Continued on page 9)

We have not seen any evidence of efforts on the part of the Executive Committee of the Southern Baptist Convention to assume authority not granted them by the convention. We can see how such a thing is possible, and how temptation could come to them to do so. And we have seen the desposition of executive committees to go beyond their proper function. But we have not observed it in this particular committee. The brethren who compose this committee are among the most level headed and trustworthy among all our people. The executive secretary of the committee, Dr. Austin Crouch, is one of the fairest and sanest men we know. He has a clear head for business, and can see as far as the next one. The business of an executive committee is two-fold to initiate proper measures which must go to the convention itself before final action is taken. The other is to carry out policies already decided on by the convention and committed to this executive committee for execution. Their function is limited. They cannot do what the convention has not already authorized. There is a disposition to criticize the committee. This is entirely proper within bounds of fairness. Criticism is the safety valve of democracy. It is anybody's right and privilege. It is a wholesome thing. It tends to prevent or correct errors. It is as salutary as fresh air and sunshine. Though sunshine can sometimes raise a blister. Let the brethren criticize if they wish, but let us all seek to work together in the spirit of brotherhood and of the Master.

PASTORAL VISITING

By E. S. Flynt

III. Conditions that Complicate the Task.

A scattered church membership. It is contended by many pastors that it is far better for the individual Christian to go to the church of his choice nearest his home. Some advise their boys and girls to carry their church membership with them when they go away to college. They are also advised to bring their membership back when they return during the vacation. If our people could realize we are doing the Lord's work regardless of size of the church, many would not hesitate to go to the church where they can do the most good. It is not practicable to have a church with its membership scattered over several states. We do our best work when we live close to our places of business.

A church with too large a membership complicates the task. It is the conviction of some, that no church should have a membership over a thousand. It is not possible for one man to do the work required, and lead as he should, a church with more than a thousand members. Churches with more than that number should swarm and form new churches. All can do better work. Any church with a thousand members can support any pastor and his family. In many of our city churches, the large first church goes out and and persuade the members of the smaller churches to come over and join in with the first church. In some instances the smaller weak churches have been robbed of some of their best members. Many people go to large churches in order to get out of work. In a small church, they must help carry the load. There are too many idle people in our larger churches, they should belong to a smaller church where they can and will be leaders. This would give strength to many small churches, help the larger churches, develop latent talents that otherwise will never be used for our Lord.

Another thing that makes the task hard is the disintegration of home life. It is appalling how few real homes we have today. It is hard to find all members of any family at home, regardless of the time of day the call is made. If both husband and wife do not work, there are a thousand and one things to take them away from home. I feel sure the super social life of today is a stench in the nostrils of our Lord. Our homes are the marrow in the backbone of our nation, or any nation. Destroy the home, destroy civilization.

Multiplication of church organizations and meetings, as well as outside meetings complicates the task. Pastors should learn to say no, to many calls. It is not possible for one man to attend all our modern-day church organizations. If he does not attend all the meetings, it is said he is not interested in all of the church life. He must choose, the Holy Spirit leading, and do the best he can. A pastor's time belongs to his church, no outside organization has any right to infringe upon it. It is true no doubt, that all pastors should go to some outside meetings, but one must be careful not to let these meetings interfere with the work of the church.

IV. Mistakes to be Avoided.

Lack of purpose or aim in calling. One should not visit just for the sake of making a visit, but should visit to accomplish something for the Lord. There must be a goal toward's which he is working, or he will not visit. Time is valuable to every member of a church. Pastors must realize it will not do to kill the time of his members. Most church members are glad to see their pastor when he has something worth taking their time to talk over with him, but if he has no plan, they reach the place, they had rather he would call on those who do not have so much work to do.

Another mistake to be avoided is visiting at inappropriate times. It is conceded by many pastors and laymen, that as a rule it is best to visit in the homes during the afternoon and evenings. In case of sickness it is though that it is appropriate to visit any time during the day with the exception of early morning or at meal

times. If a pastor does not have judgment enough to know it is the height of disrespect to butt in while a merchant is making a sale, let him try it a few times and he will learn to his sorrow. Our business people are the finest people we have in our churches, but their time and business should be respected. Nothing but business of the greatest importance relative to the church life, will excuse a pastor for butting in when a sale is being made.

Some pastors make the mistake of talking too much. They talk about everything in general and nothing in particular. It is better for a pastor to move on when he gets to the place he listens to, and takes part in, the neighborhood gossip. Most pastors invite a change of pastorate when they begin to suggest how their members should vote. Most of our church members will listen to what we say on most any subject we may feel we should talk on, and then go on and do just about as they please, but begin to tell just one man how you think he should vote, and trouble is in the air. We must show interest in the individual to whom we talk. His family, his success in business.

Pastors sometimes make the mistake of being too familiar. It is not his business to bathe the children, cook the meals and do the week's washing for his members. There are but few homes where a pastor is welcome to go to the kitchen. If he never looks inside the kitchens of his membership, he will not be hurt, but will be looked upon as being a much higher type Christian gentleman. He should realize he is not a privileged character. He has no right to go behind the counters in any place of business. The rights of others should be respected. Preachers above all men, should be respectful.

Visits should not be too long. Many make the mistake of spending far too much time, even in a sick room. A few moments will be worth far more than a long extended call. Church members have had to put up with a lot. When we think of it as it is, we do not see how some do as well as they are doing. A "pop call," as some choose to call it, is worth far more most of the time, than a long drawn out visit. Visit to accomplish a purpose, then move on.

The last mistake I mention is giving too little spiritual help and guidance. It is not always easy to talk about religion, for many people do not seem to be thinking in terms of religion today. It is the business of a pastor to get them to think in terms of religion. He is their spiritual leader and adviser. What a task given to every pastor. Oh! how sacred the trust given to him! Immortal souls are his to look after. If preachers and pastors do not hold up the spiritual side, being leaders, we cannot hope for our laymen, being followers, to hold it up. Every visit should leave those with whom we visit, closer to our Lord. The closing moments of most visits should be spent in prayer and thanksgiving. Pray for the home, the individual, the place of business. We have no right to pray about everything under the sun at this time. Center our thought about those with whom we are visiting.

A GOOD POLITICAL PLATFORM

F. Jeff. Eubanks

The time is drawing near when candidates will seek election to offices in Mississippi from constable to governor. All candidates have platforms, some small, some large.

I conversed with a man from Texas last week. He told me that Governor-elect W. Lee O'Daniel had the Ten Commandments and another article or two as his platform. Mr. O'Daniel was elected governor of Texas over thirteen of Texas' best politicians—beat them in the first primary.

Man has made multiplied thousands of laws, and none of them has improved upon God's ten and one other that our Savior gave us.

I wish our Mississippi politicians who read this would run on the ten and one additional commandments platform.

We need to get back to God with our government. Texas has led the way. I see no reason why Mississippi should not be next.

Lucedale, Miss.

WAKE UP AND LIVE

Evangelist J. H. Thomas

Before me is the 1938 report of the Southern Baptist Convention which was distributed to the delegates assembled in Richmond, Va., May 12-15. According to this report Southern Baptist churches now have a total enrollment of 4,595,602—enough members if they were all genuinely converted, awake and working for Christ, to evangelize the world before the next meeting of the Convention in May, 1939. But the averages in this report reveal the fact that it will take 22 Southern Baptists one whole year to lead one lost soul to Christ. This means that 4,595,602 Baptist members will lead only 208,981 people to Christ during the entire year.

This report says, "We are now almost 35 per cent enlisted as compared to 65 per cent unenlisted." That is, only about one third of the members of Southern Baptist churches are enlisted in the Lord's work. Two thirds, or 2,987,141 of our members remain inactive. Two thirds of our members never pray where any one can hear them, never give a penny to the church so far as the records show, never lead a soul to Christ, never attend prayer meeting, never go to church except on special occasions—a large per cent of them never go, never read their Bibles, and never study the Sunday school lesson. 2,987,141 members of Southern Baptist churches "in good and regular standing," according to the church letters we grant them, do practically nothing but ride. So far as the church and the denomination are concerned their names are not worth the paper on which they are written.

Do not be uneasy, kind reader. They will not be offended at what I am saying. They will never read this article because they never read the denominational paper, or anything else of a religious nature. Not more than ten per cent of Southern Baptists read their church papers. Do not under-estimate the value of the denominational paper, nor blame the editors for this. It is impossible to extend the circulation of a Christian newspaper among the spiritually defunct.

This huge army of unenlisted Baptists do not know what it is all about. A majority of them would be unable to tell you where the last meeting of the Southern Baptist Convention was held, who its president is, where the next meeting will be, or whether it will ever meet again. They could not tell you how many, if any, were won to Christ last year by their own church. They could not tell you how many chapters in the Book of Acts, nor in what Book the Sermon on the Mount and the Great Commission are found. If you should ask them who their pastor is, many of them would hesitate, stammer, and give you the wrong name.

We Southern Baptists have reason to be proud of ourselves. As a denomination we are a little more than one third alive. That is, a little more than one third of the members of Southern Baptist churches show some signs of life. Almost two thirds of our membership show no signs of spiritual life whatever. One third show signs of life, but they are not all always one hundred per cent awake and active in the service of Christ. Multiplied thousands of those listed as living and active are only alive in spots. Some give their testimony in meeting, others do not. Some go to church regularly, others are irregular in attendance. Some give as much as one tenth of their income to God, a majority give less than a tenth. A small per cent of these enlisted ones lead others to Christ. A large per cent of them never even so much as attempt such a feat. Some are regular at prayer meeting, others are irregular, and some never go. Some give to missions, others contribute only to local expenses. We of the enlisted are in reality about one third to two thirds asleep, and many of our number are dead in spots.

This is not a very encouraging picture but a true one. It is not a sight to inspire the soul to behold a weary and sluggish army fighting a hard battle where there are more dead bodies on the ground than living soldiers in the ranks,

and where half of the living are one third to two thirds asleep.

Well, says an expert (an expert is a little spirit away from home), "The more universal and complete our training, the more radiant and commanding the personality of our leadership, the more simple and perfect our organization, and the more adaptable and skillful our psychology the greater will be our efficiency and the more fruitful our labor." Training, organization, personality, leadership, and psychology have their place and function among the living and the wide awake, but they are of very little value to the Christian worker among those suffering from sleeping sickness and dying of creeping paralysis, and quite impracticable in a valley of dry bones. No amount of organization, education, psychology, or human personality can ever raise the dead. Only God can give life. "You hath he quickened who were dead in trespasses and in sins." Eph. 2:1.

We today are too much in the grip of the wisdom of the world. Unlike Paul, much of our speech and our preaching are in enticing words of man's wisdom (I Cor. 2:4, 5), and not in the demonstration of the Spirit and of power, and the faith of our converts stand, not in the power of God, but in the wisdom of men. The gospel is the power of God (Rom. 1:16), not the skillfully arranged words of men. Christ said He would be present when the gospel was preached. Matt. 28:20. We must believe the words of Christ or quit calling Him Lord and Master. The Holy Spirit came to anoint and empower the preacher to witness for Christ in an effective and in a convincing way. Acts 1:8. The Holy Spirit has as much wisdom and power today as when He came from heaven on the day of Pentecost. We do not feel the need of Him so much today, since our modern education has taught us to rely on the flesh and the wisdom of men. Much of the time we are depending upon psychology, persistent training, and organization, natural things, to do supernatural work; and there is an over stressing of the function and value of money. Education both secular and divine has its place, but "educationism" belongs in the archives of philosophy and not in the gospel message of Jesus Christ. An education that reveals man's littleness and teaches him humility and dependence upon God is invaluable, but much of our modern education exalts human nature (which the Word of God declares is fallen and depraved), and leads men to trust in self rather than in the wisdom and power of God. See I Cor. 1:19, 20, 3:18-21.

If we servants of Christ today had the same faith and life the prophet Ezekiel had in the valley of dry bones (Ezk. 37), not only would the thousands of sleeping church members around us awake and put on the whole armor of God, there would also be a mighty resurrection of this great army of departed Baptists. We are not wholly in the hands of God like Ezekiel was, and this is the reason we do not have more faith and power. We who are awake, as we think, and fighting in the front line in the army of the Lord haven't enough life to wake up the sleeping ones around us. We haven't the more abundant life, because we are living too far from Christ the source of that life. Christ is the resurrection and the life. John 11:25. He came that we might have life and have it more abundantly. John 10:10; and if we abide in Him, and He abides in us, we may ask what we will and it shall be done unto us. John 15:7. Christ promised to be with us to the end, Matt. 28:20, and, that where two or three were gathered together in His name He would be in the midst. Matt. 18:20. He has all power in heaven and on earth, and He is the same yesterday, today, and forever. Matt. 28:18, Heb. 13:8. All things are possible with Him, and all things are possible to him that believeth. Matt. 19:26, Mar. 9:23. We can do all things through Christ, Phil. 4:13, but we must keep in vital touch with Him. Without Him we can do nothing. John 15:5. What we need is faith to believe that a graveyard is His opportunity. He said to Martha at the tomb of

Lazarus, "Said I not unto thee that if thou would believe thou shouldst see the glory of God," and then He said to Laarus who had been dead four days, "Lazarus, come forth." And Lazarus came out of the tomb, wrapped about with grave clothes, and his face bound up with a napkin. John 11:40-44. The time is coming and now is (the hour has struck) when the dead shall hear the voice of the Son of God, and they that hear shall live. John 5:25.

WAKE UP AND LIVE. "The night is far spent, the day it at hand." "It is time to awake out of sleep, cast off the works of darkness, and put on the armor of light." Rom. 13:11-14.

LORD, SEND A REVIVAL.

Halls, Tenn.

"GAY WHITE HOUSE PARTY"

"President and Mrs. Roosevelt Hosts to Fourth Estate"

By Arthur J. Barton

The above headlines are quoted from the Washington Star, published at Washington, D. C. A friend of mine, visiting in Washington City, clipped and sent to me the story printed in the Star under these headlines. The story is as follows:

"Some sixteen hundred men and women of the fourth estate descended upon the White House last night when the President and Mrs. Roosevelt gave a dance in the scribes' honor. Informal dress was the order of the evening, the President wearing a white linen suit and Mrs. Roosevelt a dark flowered chiffon, but every known kind of costume was in evidence from formal bespangled evening gowns complete with long white gloves and orchid corsages to rough tweed jackets worn by one or two of the men in the gathering.

"The President sat at the far end of the ballroom opposite the orchestra, with Mrs. Wallace, wife of the Secretary of Agriculture, seated on his left. Mrs. Wallace in a rose-colored chiffon dress was a picture of coolness and as pretty as a pink. On the right of the Chief Executive sat Mrs. Henry Morgenthau, Jr., with her husband, the Secretary of the Treasury, seated next to her.

"The Vice-President, after the past weeks of great activity on the hill, was not in the company, nor was his wife present, as in former years. Tables were arranged in the large front hallway and there the guests enjoyed beer, which flowed freely. The east terrace, in spite of the uncertain temperamental weather, was open, and approaching the mansion it was a pretty sight to see the gay-colored dresses of the women mingling with the flower boxes placed along the edge of the terrace."

Our Baptist people generally will recall how, one minute after twelve o'clock on the day when the sale of beer became legal under an act of Congress, great truck loads of beer were unloaded at the White House; how pictures were made and spread abroad everywhere; and how thus, with the knowledge and approval of the President of the United States, the White House was degraded and made a billboard for beer. Every sense of decency and morality of the whole nation was shocked and disturbed at that time. And yet such was the confusion and uncertainty of those days, uncertainty and confusion created mainly by the election of Mr. Roosevelt, who was known well as so erratic, so radical, so extreme, as to be a very unsatisfactory man as President; that this beer outrage was largely lost sight of.

And now comes, according to this news story published in the Washington Star, a further disgrace and a further breach against the best moral sense of the nation. Mr. and Mrs. Roosevelt entertained "the fourth estate," by which is meant the representatives of the press, and beer flowed freely. Sometime ago Mrs. Roosevelt told the young women of the country that they should learn how much liquor they can carry. Now the President and the First Lady of the land make the White House the scene of beer drinking and

the revelry that goes along with it. When will the American people be stirred to adequate indignation and protest. Belshazzar seems to have had nothing on the President of the United States. (Read the fifth chapter of Daniel.)

Wilmington, N. C.

"MISSIONARIES"

God called Abram to a land he did not know, But he trusted God and went where bid to go. He did not go for greed or gold, But just obeyed as he was told. Just to follow the regular trend, And to give the gospel to all men.

We might say that Ruth was a missionary too, For she believed in our Lord, that is true. She expressed her faith to her kindred bereaved, And even their God she believed. She was humble and felt she did not deserve, But was most willing God's people's to serve.

So won't you be a missionary now. If you don't know, God will teach you how. He needs missionaries as in the days of old, And you can put in the thread of gold. Look all around you today, And seek the lost ones that are astray. Won't you be a missionary today, Ask God to help you His will to obey.

—Elizabeth Pruitt McCharen.

DESECRATION VS. OBSERVATION

It seems that in these latter days, Sunday means less and less. Last week the following headline appeared in a widely circulated daily paper: "Gubernatorial Candidate to Hold Rally of His Allies Sunday." While it refers to a candidate in another state, God's children should not remain silent over the widespread desecration of Sunday. If a candidate for high office puts on a big rally on Sunday, what hope do the people have that he will exhibit any traces of piety, if elected to office? If a person won't observe God's law, can we expect them to worry if state laws are unobserved?

God had a reason for the law of one day of rest in seven. When God's laws are broken, the breaker suffers. People who fail to observe Sunday seem to have more accidents, sickness, and other hindrances. You can't outdo God.

"Whatsoever ye sow that shall ye also reap." Sow law breaking in high places and reap it in the low places as well.

Throughout the state of Mississippi, we have noted many instances of highway work on Sunday. That is a violation of the law. Further, it seems that if Mississippi could wait for years before beginning a road building program, she could build her present roads on week days and leave Sunday as a day of rest.

We have heard of at least one sheriff who had the courage to tell a road contractor that Sunday road work would not be tolerated. And it wasn't.

One of Mississippi's great needs today is for those who claim to be Christians to stand for Christian things. There are enough Christians in any community to put an end to open lawlessness if they would assert themselves. But as one sheriff said, "Why should I expose myself? The church members of my county don't seem to care."

But there is a bright side. The following is a paragraph from an Associated Press report on the governor's race in Texas:

Fort Worth, Texas, July 24.—W. Lee O'Daniel, whose mountain music deriding professional politicians swept the plains of Texas like a prairie fire, went to church today while tabulations of Democratic primary votes indicated he would be the state's next governor.

"I chose the Ten Commandments as a platform because I thought they would make a good one," said the affable, 46-year-old flour jobber.

—A.L.G.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

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Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

W. M. U. BIBLE STUDY TOPICS FOR CALENDAR YEAR OF 1933

January—Doing the Will of God—Matt. 6:10; 7:21; Luke 6:46.

February—Learning to Pray—Luke 11:1; Heb. 11:6; Eph. 6:17-20; I Thess. 5:17.

March—Some Bible Schools—II Kings 6:1-7; Acts 22:3; Mark 10:32-45.

April—The One Way of Salvation—Acts 4:12; Matt. 15:7-9; John 14:4-10.

May—Christ's Healing Touch—Matt. 8:15; Luke 4:40; Matt. 11:28-30.

June—Supreme Responsibility of Parents and of the Church—Gen. 44:30-34; Deut. 6:4-7.

July—Our Greatest National Need—Prov. 14:30, 31, 34; Psa. 33:6, 12-15.

August—The Ever-Enlarging Citizenry of the Kingdom—Matt. 8:11; John 10:16; Rev. 7:9-12.

September—Soul-Winning—Dan. 12:3; Prov. 11:30 (R.V.); John 1:35-45.

October—God's Warnings Against Covetousness—Col. 3:5; I Tim. 6:9-11; Prov. 11:24; Matt. 19:22-24; 6:19-21; Luke 12:15-21.

November—The Power of the Gospel—Rom. 1:16; Isa. 55:1-13.

December—God's Great Gifts of Love—Luke 2:10; I John 4:10; 2:2; Rom. 8:32.

THINGS IN GENERAL IN BRAZIL

The Gospel is running in glory and effectiveness now over the radio in Brazil. Baptists take their turn once a month in an evangelical hour in this city, Sunday nights, at ten o'clock at night. That is not late, for most Brazilians, but it gives some of our people who have no radio the chance to get to one with friends, after the evening worship, or stay for one, often installed in the church for the occasion. Appreciation has been of the widest and most cordial for the fine radio voice and message of Pastor John Soren, and for the music rendered by a choir under the direction of Prof. Regifredo Sarno, who is to be married the 11th of June to Miss Virginia Soren, who plays at the organ for the broadcast. Brother Paul Porter preaches most effectively over the radio in Campinas. It was my privilege to hear him, and the enthusiastic comments of believers and unbelievers over a wide area who expressed their interest. Now Mrs. A. J. Harrington has been invited to sing over one of the stations in Bello Horizonte as their guest. The other services I have mentioned must be paid for. Certainly there is no more effective witness bearing that the appealing words of a sweet hymn, sweetly and effectively sung. I know nothing that has so enheartened our people with the comfort of grace and the assurance of providential guidance as has this opportunity suddenly opening or expanding so wonderfully.

The schools in which we cooperate are having a year without an equal in our history, for the most part. Enrollment is high, on every hand. The institution here in Rio will run over a thousand this year. A private school, owned by a former president of the Brazilian Baptist Convention, Prof. Souza Marques reached those figures last year, built a fine new administra-

tion building with its profits, and has reached permanent officialization before the federal government this year. Its director is a Baptist pastor and a number of pastors have served in its faculty. Dr. Nigro is delighted both with the solid work, excellent discipline and financial success of the institution which is the denomination's here. The college church, in which he, the Allens, Miss Minnie Landrum and Miss Dunstan work, is growing by leaps and bounds and ministers to many students. Miss Pearl Dunstan's daily chapel talks and drawings to the 200 primary students who hear her in Love Hall, are becoming a classic in the institution's life and the delight of the children, who have spread the fame of them far and near. The Seminary also has continued its fine work with largely increased facilities, attendance and support. Best of all, the denomination seems to be in better fellowship than perhaps at any time in the last fifteen years.

One of the fields that is most optimistic now is Alagoas. Our school there has reached its victory in obtaining official recognition by the federal government. Much improvement has been made in the properties. The vicissitudes of plane schedules gave them about the longest visit from Dr. and Mrs. Dodd of all their stops in Brazil, which was a source of inspiration and delight to missionaries Mein and Bice. Brethren Mein and Dodd were pastors of neighboring cities in Kentucky in years gone by.

Our Recife Training School is also at its zenith, with some fifty students this year, all happy in greatly enlarged quarters, thanks to successive Lottie Moon offerings. Miss Mildred Cox is radiant. Her girls, and those from the other two kindred schools, travel widely during the holidays for the gospel and are a nation-wide blessing.

President Elton Johnson, of our school in Recife, writes that they have deliberately restricted their unbelieving element in the matriculation of students, determining to have a student body that is at least fifty percent believers or from the homes of believers, so as to create, with the help of a faculty unanimously believers, the stronger Christian environment and atmosphere. We have unanimity among our Baptist educators now on behalf of an ever stronger Christian purpose and appeal in our schools. Their presidents had a meeting together to that end during the national convention a few months ago. It is not easy, but the longest step toward getting hard things done is intensely wanting to, under the compulsion of the love of Christ.

Miss Bertha Hunt was lent to the Sao Paulo school for some months, but it gets cold in Sao Paulo and the city is often covered with fog, is hilly and for considerations of health the doctor counselled Miss Hunt to return to Recife for work. All have so agreed and she is there again where her work among children has been so effective for many years.

Brother W. B. Sherwood writes: "I am just back from what I consider a good trip. I was gone 40 days, six Sundays. I visited two churches

and two congregations (not yet organized into churches). Ten were baptized, eight of them men. I think they promise something for the cause." Telling of bitterness arisen in one of these far away places among brethren, he shows one of the finest types of missionary work: "How bitter they were against him. I told them I was willing for him to be turned out if he needed to be and they thought best, but that I felt they should get the bitterness out of their own hearts first. I preached and prayed. They got to work to get the bitterness out of their hearts. They are good believers. When the bitterness was gone they had a forgiving and a crying meeting, yes a hugging time. It certainly was a victory. I was with them eight days, preaching three times a day. I gave about ten or more services to Second Peter, seven services to the first eleven verses of the first chapter. I enjoyed it and I believe they did. These verses are full of good things. I had studied them pretty thoroughly. You tell me to take a vacation. I don't know how. May do it, but I don't see how I can now. I feel well when I am busy." When brother Sherwood writes in his modest way of the achievements of such a journey of forty days, you can add to the returns some three or four hundred percent and still be within the bounds of modest truthfulness as to the blessings accomplished.

—W. C. T.

—BR—

Pastor D. A. McCall welcomed two new members Sunday, July 31. Last week he helped Pastor H. L. Byrd at Sardis church, Neshoba County; this week at Moorehead; next week at Dixon and then a week on the coast.

At Chalybeate the revival meeting begins Sunday at First Church with five additions to the membership. Robert Martin of Clinton preached, aided by others who led excellent devotional services on Rom. 12:1-2. This week a B. T. U. study course follows the meeting.

When this issue of The Record reaches you, the editor hopes to be on the way to Colorado. By this time our readers know it has become almost a summer habit of his. This time is the first he has tried it in an automobile. The new editor of the children's circle with her husband and daughter are taking us along. Back in two weeks, the Lord willing.

Protests have come to us against the report in Memphis papers of a "bridge party" given by the nurses in the Baptist Hospital in that city to a returned missionary who was once a nurse in the Hospital. This institution owes it to the Baptists of this section and to itself to make known the facts in the case. If the report is false the officials of the Hospital ought to deny it. If it is true, they ought to apologize to the Baptists who have sponsored it. Our people ought to know what sort of foreign missionaries we have.

From Weily Marshall we learn that Gooden Lake church in Humphreys County has experienced a great revival, one of the best in the history of the church. Nine members were added, and the church truly revived. The meeting was led by brother Carmon Savell and Tommie Stroud, both of whom greatly endeared themselves to the people, and will be long remembered. A good offering was made. A good B. T. U. was organized by the young people and adults. The church building is being repaired, painted inside and out. Five Sunday school rooms are being added.

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 CUTS AND BURNS
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Sunday School Lesson

Prepared by
By HIGHT C. MOORE

Lesson for August 14

Prov. 4:10-23; I Thes. 5:6-8

Notes Analytical and Expository

1. Self-Development features the life of wisdom which calls for temperance in the guided life. The message in our selection from Proverbs must be grouped under five imperatives:

(1) **Accept the Challenge of a Worthy God** (verse 10). Notice here a sacred relation. The Father is speaking. He is addressing one whom he calls "my son." He calls attention to his oral instructions continued through years until they are outright and urgent duty. The son must hear the Father; must hear him every time he speaks; must hear every word he speaks. Moreover, the son must receive the Father's sayings; must receive them as a priceless heritage; must receive them as a cherished treasure. Notice, again, the precious promise. Longevity seems to lie upon the surface; but much more than long life is involved. There is life in its fulness and richness; life at its highest and holiest and best. The true measure of life is in its magnitude not its mathematics; its size rather than its length; its deeds more than its years. There is the hint that it is "my sayings" that shall increase and multiply through the years of a devoted life.

(2) **Follow the Way of Wisdom** (verses 11-13). The principal thing is wisdom. A man may be a walking cyclopedia and yet be a simpleton. All his knowledge is worthless if it is without wisdom. Rubies and diamonds, houses and lands, are as nothing compared with wisdom. The principal task therefore is to get wisdom. The path is difficult and it will take hard work to win out. But no other goal is so worthy. Concerning the way of wisdom observe here: The way taught, for the Father says, "I have led thee in paths of uprightness"; the way trustworthy, for the Father assures the dutiful son that his steps shall not be straitened nor stumbling; the way traveled, for the Father takes into account the son's progress whether walking which is obligatory or running which is optional; and the way triumphant, for the Father assures the son that to have the larger and longer life he must take fast hold of instruction and treasure it tenaciously.

(3) **Avoid the Way of the Wicked** (verses 14-17). Think first of the way, and then of the warning. See the way. It is a confirmed course of conduct. It is habit crystallized in character. It is the way of the wicked who are in rebellion against God. It is the way of evil men who are corrupting to their fellow men. It is the way of designing persons who delight only in doing mischief and who can neither eat nor sleep without causing somebody to stumble and fall. It is the way of those who ravenously eat the bread of wickedness and gulp down the in-

flaming wine of violence. Hear the warning. Upon such way enter not, however seductive it may appear. Avoid it, as one would avoid a plague. Pass not by it, as one would shie away from a serpent's den. Turn from it, as one would turn from a scene of horror sickened by the ghastly sight. Pass on quickly and decisively, leaving behind the mud and miry clay, and pursuing the adamant highway of integrity and security.

(4) **Irradiate the Path to the Larger Life** (verses 18, 19). Striking is the contrast between the path of the just and the way of the wicked both in their character and their destiny. The dawning light at first emerges on a tiny strip of sky, then gradually fills the eastern horizon, and finally, with the rising of the sun, floors the earth with glory. So is the path of the righteous, first emerging from the dark, then broadening into twilight, and at last bursting forth in full-orbed day. On the other hand, the way of the wicked is as the deepening darkness that settles down in gloom, scatters murky night, and seethes with inky blackness so that unseeing and unaware the traveler stumbles over obstacles he never suspects and sprawls upon the dismal way that must end in wreck.

(5) **Heed Every Syllable of All the Words of God** (verses 20-23). Here is a threefold duty: First—Accept them. He says they are "my words." He authenticates them as "my sayings." He tells us what they are. He has given them directly to us. Shall we receive them or—refuse them? Second—Appreciate them. What do they mean to us if we accept them? They are life to all who find them in faith and without them death must prevail. They are health for the whole body and without them sickness must deplete and destroy. Third—Attend them. There must be the hearing ear: "Incline thine ear." There must be the seeing eye: "Let them not depart from thine eyes." There must be the understanding heart: "Keep them in the midst of thy heart." And what is the heart? It is the source and spring of action. It is the governing power of life. The spiritual heart, far more than the physical heart, is vital to our welfare. What then is our duty to the heart? Keep it not only as a treasure in danger of being lost, or as a work of art in danger of deterioration, but also as a plant that can be nourished into fruitfulness or as a child that can be developed into the strength and service of maturity. All diligence will be required, but out of it will issue the infinite boon and blessing of a good life.

2. Self-Control features the life of soberness which calls for temperance in the guarded life. In the message here we find three imperatives.

(1) **Life the Vigilant Life.** The point in Paul's mind just here was the duty of readiness for the Second Coming of the Lord. As a matter of foreseen fact, the day of the Lord will come with such suddenness and so unexpectedly that it will be like the stealthy approach of a thief in the night. Therefore to be ready

we must be watchful. That means we must keep awake, be spiritually alert; we must not sleep, as the unconverted and the unbelieving do, in moral stupor or doze in spiritual apathy. We are not of the night nor of darkness; we do not belong to them; we have nothing to do with them. "Sleepers sleep by night and drunkards are drunk by night." Let every Christian be vigilant so as not to walk and stumble in darkness but to walk and work in the light. He who is ready for every good work will be ready for the returning Lord.

(2) **Live the Sober Life.** Possibly one might be vigilant without being composed. So he must be self-restrained; all the lower impulses and cravings must be curbed, kept under, and confined. He must refrain from fleshly indulgence whether it inflames or insensates, stirs or stupefies. There must be adequate self-control through complete self-mastery and self-manipulation. Are we not of the day? Then our conduct ought to bear its light. Do we seek the veil of the night? Then we must be reminded that "those who get drunk are drunk at night." Always and everywhere everybody ought to live the sober life.

(3) **Live the Protected Life.** Protection is needed, particularly for the heart and the head, for sin besets the heart and error besieges the mind. There must be effective defensive armor so that one may be secure against surprise appearance or attack. And adequate armor is at hand. Our hearts will be shielded and protected when we are "clad in faith and love as our coat of mail"—faith supplying the inner motive and love inspiring the out-

ward expression. Our minds also will be protected when we are "helmeted with the hope of salvation"—the hope being continuous in its exercise and the salvation consummating in its eternity.

—BR—

NATCHEZ, WEST SIDE

The West Side Baptist Church, Natchez, has been very much alive during these hot summer months, and is indeed taking its rightful place in the spiritual life of old Natchez.

Until February 1938 there was only one white Baptist church in Adams County, and many skeptics tried to dissuade brother Phipps, our pastor, and others as to possibilities for another church, but the Lord's demands were paramount, and today we have one of the most active memberships of any church in the city.

We were happy to have Dr. A. A. Kitchings of Mississippi College preach for us last Sunday.

Brother Phipps leaves this week to conduct a week's revival for Dr. Kitchings at Benton and from there goes to Madison County for a week. In his absence brother T. J. Tolar, also of Mississippi College, will supply. Brother Phipps is a very dynamic speaker and large numbers go to hear him each week. We covet the prayers of all Christian friends.

C. S. Lumbley.

—BR—

Visitor: "What a sweet and innocent looking face your little girl has, Mrs. Brown."

Mrs. Brown: "I hadn't noticed it. Mary, what have you been doing?"

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TRI-STATE COACHES

W. H. JOHNSON, President

Sunday

E. C. W.
JOHN A.
MISS RUBY TA

Mr. M. E. Calvary Baptist given \$1,000.00. Certainly this gift, and for many who mean untold. Many churches consider a matter in eas

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Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

Mr. M. E. Leake, a deacon of Calvary Baptist Church, Tupelo, has given \$1,000.00 toward the establishing of a library in that church. Certainly this is a most generous gift, and for a matter than can mean untold blessings in the lives of many who will read the books.

Many churches should give serious consideration to the establishment of libraries so that young and old alike can have good reading matter in easy reach.

It will be a fine thing if the associations will arrange for an exhibit of the Vacation Bible school hand work and notebook work at the regular meeting of the church association this fall. This will give churches that have not had schools an opportunity to observe some of the work done in these periods of the schools. The state department is planning a similar exhibit for the Mississippi Baptist Convention in Jackson in November.

Last year Pearl River County had one Vacation Bible school. They have already had nine to date this year, and glowing reports are coming in about these schools. There were twelve conversions in one of them. Miss Lizzie McSween, a resident of the county, and a student of B. B. I., is the very alert and efficient director of this work in their Sunday school associational organization.

At the recent Sunday School Week at Ridgcrest, Dr. T. L. Holcomb called a meeting of the heads of the promotional departments of the Sunday School Board and the state Sunday school secretaries to give consideration to the evangelistic program that Southern Baptists are planning for now, and that will look toward a great culmination in 1939. Most hearty approval was given this movement by the entire group, and the pledge that all would work and pray toward this end.

In a few days thousands of our young people will be leaving home for schools and colleges. One of the most accessible means of reaching and actually helping the college young people by the church is through its Sunday school, that is, a properly organized and conducted program of Bible study. What preparation has your church made for this nonresident group? Reading the September issue of Sunday School Young People and Adults will bring with new freshness the opportunity your church has in properly ministering to these young people.

Pat and Mike were out duck hunting. Pat aimed and aimed into a flock but didn't shoot. "Why don't ye shoot?" Mike finally asked disgustedly. "Faith, an' every time I get ready to shoot wan, another gets in his way."

W. A. JORDAN PASSES

Late Saturday afternoon, July 23, Rev. W. A. Jordan departed this life to enter into what I believe a glorious immortality. Pneumonia with other ailments was the cause of his death.

There has been for many years a friendship between him and myself never surpassed and seldom equaled among men. We entered Union Seminary (then Southwestern Baptist) the same year; were members of the same literary society, same Greek fraternity, same ministerial society. We were roommates several years and had some classes together, though I had to drop out one year and he graduated a year ahead of me.

He was born at Gravel Hill (now Selma), Tennessee, in McNairy County, had some training in the common schools and taught a country school before entering college, I think. He received the B.A. degree at Union in the class of 1897. He was the university speaker one year in the commemoration of Washington's birthday. Also received the Strickland medal on graduation.

He held a brief pastorate in Missouri after leaving college; then Amory, Miss., and next, Yazoo City. Then, by my suggestion, the good people of Starkville called him without seeing him and for seven or nine years W. A. Jordan was one of the best loved pastors the Baptist church in that important center has ever had.

The Central Church, New Orleans, claimed him for eleven years, the longest pastorate ever experienced in that metropolitan city by any Baptist preacher. From there, he went to DeRider, La., for five or six years and then to his last and happiest work of his life at Girard Church, Phenix City, Alabama. Bro. Jordan was everywhere one of the best loved and most popular pastors I have ever known. In Girard church where I conducted the funeral, a large auditorium was packed almost to suffocation with a hallway at the front doors filled with persons who stood weeping. I saw strong men convulsed and sobbing like children.

W. A. Jordan was one of the most radiant, cheerful, and optimistic souls one ever saw. He believed and preached the gospel without a quaver of doubt, with a gentle sweet reasonableness that all must respect. He had a keen saving sense of humor and rollicking spirit which won and held friends with hoops of steel. There never was any shadow or breath of suspicion about his social or public relations.

As a preacher, he stuck to the Word of God. He was not a great reader of books apart from the Bible, though he had well-worn and much thumbed volumes that brought him information and inspiration for his work. He was a constant reader of newspapers and magazines and a keen observer of the times in which he lived. His Bible is marked and marked and marked here and there in many books and places. The third chapter of Phillipians which is well marked was chosen as the Scripture reading at the funeral and

the 21st verse of the first chapter—"For to me to live is Christ and to die is gain"—selected as the text characteristic of his life and death.

He was probably the best friend this writer ever had, and earth will be a bit lonesome without him, but heaven richer and more inviting with this radiant redeemed personality on the other side. His wife, Rosa Moore Jordan, survives him, with two daughters, Mrs. John Raymond of Shreveport, and Mrs. Gandy, wife of Dr. Gandy of Houston, and a younger half brother of Selma, Tennessee.

The body was taken to Selma, Tenn., the old home and placed beside loved ones to await the second appearing of the Lord which he believably preached and awaited with rapturous heart.

L. E. Barton
Jasper, Ala.

"THANKS, I DON'T DRINK,"
SAYS FLYER CORRIGAN!
By H. Phelps Gates

"Thanks, I don't drink, just give me a glass of water."

These were almost the first words of Douglas Corrigan, 31-year-old flying mechanic, who startled the world by hopping over the Atlantic in his antique \$900 "aerial jalopy."

One of the first pictures of the young flyer to be radioed to America and published in the metropolitan press showed him drinking water after he had refused a glass of Irish whiskey.

"My nephew neither smokes nor drinks," declared Dr. S. Fraser Langford, pastor of the First Baptist Church of Santa Monica, Calif., in whose home young Corrigan lives. "I've heard him say on more than one occasion, 'Water's good enough for me. Liquor and flying don't mix.' Douglas has lived a clean life and belongs to a Protestant church. He knew that he had to have a clear head to be a good flyer, and that was his life's ambition," Dr. Langford said in an interview with the National Voice. "I hope his flight will help teach the youth of this land the value of clean living and total abstinence."

Corrigan took off from Floyd Bennett Field, New York, presumably for the west coast. His ar-

rival in Dublin was the first news anyone had that he was not on his way to California.

Still dressed in his greasy flying togs, Corrigan met Eamon De Valera. "As long as you choose to stay in this country," the Irish premier told him, "you shall be an honored guest of Eire."

In Ireland, Corrigan seemed to be more proud of his plane than of his achievement. "She's in grand condition after that hop," he said. "I think she could take me around the world."

THREE WAY D. V. B. S.

The Pleasant Hill-Union Church-New Providence Daily Vacation Bible school held at Pleasant Hill church closed last Friday night, July 22. A school bus and cars brought the children from the Union Church and New Providence communities. There were seventy-two enrolled. The attendance was exceptionally good even though we had rainy weather part of the time. There were forty-five with a perfect attendance. The Primary department with thirteen enrolled had 100% attendance every day.

Friday afternoon there was a picnic for the pupils and faculty. A very interesting program was given on Friday night by the school with the parents and friends attending.

The faculty was as follows: Principal, Miss Mildred Thetford; secretary, Mrs. Mary Kate Wilson; pianist, Miss Marguerite Thetford; Beginner department, Mrs. Leota Smith and Miss Annie B. Short; Primary department, Mrs. Mildred Barksdale and Mrs. Pauline Corley; Junior department, Mrs. J. F. Short and Miss Mary Maude Thetford; Intermediate department, Mrs. Winnie Lee Lessing and Mrs. Mary Kate Wilson; Boys' hand work, Bradford Johnson and A. E. Mason.

A. E. Mason.

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By R. C. CAMPBELL

Messages particularly to young people, but they make their appeal to older people still young in spirit. The volume is a timely one, containing such subjects as "What is Your Life?", "Roaming to the Rim of Ruin," and "Youth and Yokes."

The House of the Master

By CLYDE V. HICKERSON

Choice sermons on subjects of vital interest today, a number for special occasions—Mother's Day, Armistice Day, Commencement, Christmas, and so forth.

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Send all communications to Mrs. Frances L. Steele, Clinton, Miss.)

My dear children,

The teacher in the cradle roll was teaching the little folk in her department some short Bible verses. After drilling them one Sunday morning, she began to ask them questions. "How many of you," she asked, "can say a Bible verse?" Several hands went up in that class of three year olds and she called on one after another. "God is love" said the first, "The Lord is my shepherd," said the next. "Love one another," answered a third. The fourth astonished her teacher by saying brightly, "Be ye kind, one, two, three, four." She had mixed her verse "Be ye kind, one to another," with what she had learned about counting, and I think she was saying in her little mind, be kind to as many as you can count or to everybody. I hope she remembers to do that as she grows older—"Be ye kind one to another."

A lovely old lady whom I knew once said "The longer I live, the more I value and appreciate kindness—just simple kindness." It is a beautiful Christian quality. So let us try being kind, we can be unkind without trying.

We have a welcome letter from a member of our circle who is only ninety-two years old. She sends a dollar as a birthday offering.

As you children say when giving the birthday spans to a friend, she is sending some extra pennies "to grow on." We are so glad she is still interested in us, and we all join in saying "Many happy returns of the day." We have a little letter from one of our girls at the orphanage who has been visiting some friends at Magee. She has been having a delightful time and we see also from a letter from the T. E. L. class at Magee that they are as pleased with her as she is with them.

With love,
Mrs. Frances Steele.

BIBLE STUDY

Proverbs 11:2: When pride cometh, then cometh shame.

Babylon was a very great city. The river Euphrates ran through it so that part of the city was on one side of the river and part on the other. The walls around Babylon were sixty miles long. They had in them one hundred gates, all made of brass. Built up above the walls were high towers. The palace of the king, Nebuchadnezzar, was of great size, furnished with vessels of gold and silver, and with many statues, and other beautiful things. Next to his palace were large gardens called the Hanging Gardens, because they were high up on the sides of a hill. Nebuchadnezzar had this hill built and planted its sides with shrubs and trees and flowers. From a distance it looked like a mountain covered with woods. He had princes and rulers for his servants, who, because they wanted to please him, told him of his greatness and praised everything that he did; so that he forgot God and thought only of his riches and power.

Then one night he had a strange dream. He sent for the wise men of the kingdom but they were unable to tell him the meaning of his dream. At last Daniel came and he told him his dream. He said "I saw a tree that stood in the midst of a wide plain, very high, and very far spreading. The leaves were green and the fruit plentiful. The beasts of the field lay under its shade, and the birds of the air built nests in its branches, and everything that lived came to it for food. Then I saw in my dream, an angel come down from heaven and heard him say 'Cut down the tree, cut off its branches,

shake off its leaves, and scatter its fruits. Let the beasts get from under it and the birds from its branches. Yet leave the stump of the tree in the ground where the dew shall fall upon it and wet it. Let it be with the beasts out in the fields until seven years are past.' Now, O Daniel, tell me the meaning of this dream, because all the wise men of my kingdom are not able to make it known to me. But you are able because the Spirit of God is in you."

At first Daniel was troubled and afraid to answer the king, but Nebuchadnezzar said "Do not fear to tell me the meaning of my dream."

Then Daniel said "The tree which you saw, which grew and was strong, whose height reached to heaven, under whose branches the beasts rested, and among whose branches the birds built their nests—that tree means you, O king, who have grown great and full of power, whose kingdom reaches to the end of the earth. And as you say the angels come down from heaven, and say, 'Cut down the tree, yet leave the stump, and let it be wet with dew and be with the wild beasts of the field, until seven years are past'—this is the meaning, O king, and this is what God has said shall be done unto you. You shall not stay in your palace to be waited on by servants and to live among men. But you shall be driven out to live with the beasts of the field, you shall eat grass like oxen and lie on the ground like them, and be wet with the dew, till you learn that God rules all nations and makes whom He will king."

All of Daniel's words came true. At the end of the twelve months, Nebuchadnezzar was walking in his palace. He looked at the mighty city, its temples, its gardens, and its palaces and his heart was filled with pride.

He forgot that it was God who made him king, and he said "Is not this great Babylon which I have built by my own power for my own honor and majesty?"

While the words were still in his mouth, he heard a voice from heaven saying "Nebuchadnezzar, your kingdom is taken away from you. They shall drive you from men and you shall live with the beasts of the field. You shall eat grass like oxen, and seven years shall pass until you learn that God rules the nations, and whom He chooses shall be king."

That same hour, God took from Nebuchadnezzar his reason and he was driven out and ate grass like oxen and lay on the ground, and his body was wet with the dew until his hair was grown like eagles' feathers and his claws like birds' claws.

When the seven years were ended, God gave him back his reason and with his reason, his honor and kingdom. Then Nebuchadnezzar praised and honored God as the Lord of heaven and earth, who does only what is just and true, and humbles those who are proud.

Walnut Grove, Miss.,
July 29, 1938.

Dear Mrs. Steele,

Enclosed find \$1.00 for my birthday offering, although I am only 92 years of age. I was so happy last Sunday, as my children, grandchildren and great grandchildren celebrated my birthday at my home church. There were nearly 100 present and not near all of them were there on account of rain. We all had a good dinner and after dinner several good talks and songs. May we all live to see another birthday together as this one. I hope to be of service to my Master as long as I am permitted to be here and when my name is called I hope to be rec-

onciled to go at his command. Remember me and all my children in your prayers.

Mrs. M. F. Phillips.

Mrs. Phillips, we are grateful to you for this birthday offering for the orphanage. I'm sure that birthday celebration was fine! We have heard what a useful Christian you are, and we are joining your other friends in hoping you may have many more happy birthday gatherings.—F.L.S.

—o—
Magee, Miss.,
July 30, 1938.

Dear Mrs. Steele,

Audrey Floyd, our little adopted daughter, has been visiting us for a week, and the T. E. L. class is delighted with the little lady. She is bright, healthy and happy, and we think a good representative of the orphanage. Her conduct has been agreeable and pleasant; we have enjoyed her visit as much as she seems to have done.

We hope to have her visit the class again next year.

Sincerely,
T. E. L. Class,
Magee, Miss.

We are so glad to hear these good words about a girl from our orphanage. And the best thing about it is that there are a lot more bright, happy, healthy girls—and boys too—who are almost as nice as Audrey. You gave Audrey a happy two weeks.—F.L.S.

—o—
Magee, Miss.,

Dear Mrs. Steele,

I thought I would drop you a few lines. I have had a good time visiting in Magee. I'm having a good time going to the picture show, swimming, carrying, learning how to ride a bicycle, and attending the Daily Vacation Bible school. I am enjoying being in the homes of the Sunday school class who adopted me, and I hope I can come back next summer.

I am sorry you were not here.

Your little girl,
Audrey Floyd.

I know you have been having a happy time, Audrey, and I believe you have been giving some happiness too. I believe Mr. Mize would have been pleased to hear all the nice things they said about you in Magee.—F.L.S.

PUZZLE

Arithmetic in the Bible (Con.)

(Fill the blanks below with terms used in your arithmetic.)

1. So teach us to our days, that we may apply our hearts unto wisdom.
2. And beside this, giving all diligence, to your faith and virtue.
3. And the children of Israel did so, and gathered, some more, some
4. And God blessed them, and God said unto them, Be fruitful and
5. Every city or house against itself shall not stand.
6. And all that heard him were astonished at his understanding and

7. But lift up thy rod, and stretch out thine hand over the sea, and it, and the children of Israel shall go on dry ground through the midst of the sea.

8. There were also women looking on afar off: among whom was Mary Magdalene, and Mary, the mother of James the and of Jesus, and Salome.

9. But none of these things move me, neither I my life dear unto myself.

10. So the men sat down, in about five thousand.

ANSWERS TO LAST WEEK'S PUZZLE

1. Add, Matt. 6:27.
2. Less, Mark 4:31.
3. Number, Judges 7:6.
4. Divide, Gen. 1:6.
5. Example, John 13:15.
6. Numbers, Acts 11:21.
7. Multiplying, multiply, Genesis 22:17.
8. Answer, Proverbs 15:1.
9. Added, Acts 2:47.
10. Multiply, Exodus 7:3.

—BR—

LAUREL HILL, NESHOPA CO.

—o—

If you have space please give the following a place.

The Baptist Church at Laurel Hill in Neshoba County just closed a nine days' revival meeting, with W. G. Winstead of Louisville, Ky., doing the preaching. We had a number of conversions that did not unite with the church, and had thirteen additions by baptism and seven by letter. The church was greatly revived and some small movements got under way to build a new brick veneer church with Sunday school rooms to take the place of the old one room frame building.

The Lord has wonderfully blessed the people of the community and we are wishing that they will continue to grow spiritually and keep the revival spirit going.

The people of the other denominations of the community were very helpful to us and we will not cease to pray for them and we are ready to show to them the same Christ-like spirit that they showed toward us.—H. D. Hawkins, Pastor.

—BR—

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Serious Thinking

"And he said unto them, cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitudes of fishes." John 21:6. Have you been fishing? And that with no success? Perhaps it was fishing in your own strength. Try asking Him for directions and then fish accordingly. Regardless of results you can count yourself a successful fisherman.

Oakland Reorganizes

We are happy to add to our list a new Training Union, this time at Oakland. Miss Bessie Lynn Haynes writes that they have re-organized their Training Union there with three unit organizations—Junior, Intermediate and Senior. They refer to this column as being helpful. We appreciate that and hope we can make suggestions here from week to week that will help all leaders. Congratulations, Oakland.

Question: How should officers in the individual B. Y. P. U. be elected?

Answer: Officers are elected every six months and the term of office begins each April 1st and Oct. 1st. October being the next term beginning, and that not far off we suggest the following: The first Sunday in September a nominating committee will be appointed. They meet during the week, study carefully the work and members, and on the second Sunday nominate a president. A president is elected on the second Sunday and he works with the nominating committee that week and the group captains and other officers are listed for nomination. On the third Sunday these other officers are elected, and during that week all officers meet and make up the organization of the union, forming groups and committees. On the fourth Sunday the organization is approved and during that week all committees meet to plan their work for the month of October. During this week a Training camp will be conducted for all officers where their work will be taught and discussed. On the first Sunday of October all new officers take charge, all plans having been made, hence the work goes on without any slowdown. Try this plan this time.

South McComb Adds A New Union To Their Senior Department

Mrs. Geo. P. Bronson, director of the Training Union of South McComb, reports a new senior union. This union is made up of young married couples. They started with fifteen members and the second Sunday of the life of the union added five new members. They are enthusiastic in their new-found relationship with the church and are planning to study the manual right away.

One mother volunteered to take care of the babies, thus relieving this situation. We congratulate Mrs. Brunson and the church on this progress and hope their plan may be adopted by many other directors who may read this account.

The Training Union In A Small Church

The question has been asked: What is the best thing to do when you only have a few of each age in the church? One successful plan for the very small churches is to have either one or two unions. In the case of one union you could have four groups—perhaps, a group of juniors, a group of intermediates, a group of seniors and a group of adults. Groups should not have more than eight members. Each group would be furnished with quarterlies of their own, for instance, the juniors would be given junior quarterlies, the intermediates the intermediate quarterlies, the seniors the senior quarterlies, and the adults the B. A. U. quarterly.

The juniors would have the program one Sunday, the intermediates the next, etc. It might be better if you have enough for these four groups to divide and have two unions with two groups each, the juniors and intermediates making up one union and the seniors and adults making up the other. This would give you two programs each Sunday, allow two sets of officers and committees and the results would be much more gratifying.

Newton County Planning Associational Training School

Mr. E. C. Cooper, director of the Newton County Associational Training Union, is "up to his eyes" in plans for a two weeks' program beginning August 21st. The first of these weeks will be given to a leadership school at Newton. Here all the unions in the Newton church will study a book and those who will teach in a simultaneous school the following week will study in this leadership school. The week beginning the twenty-eighth every church is asked to cooperate in a simultaneous training school with from one to several classes being taught in each church. Brother Cooper hopes to have 100% cooperation by the churches, not only the churches that have a union, but all churches. The expectation is that Newton County will, as a result of this campaign be able to report at least one union in every church in the association. We will give a report of this campaign when it has been completed.

Plan, as members of your church and training union, to attend your regular association this fall. Begin now to manifest your interest in this annual meeting.

WESSON

On Monday evening, August 1, we closed a nine-day meeting, one of the most successful I have ever seen. We have had a genuine revival of true Christianity. The attendance on the services was the best in years. Many rededicated their lives to the service of the Master and there were ten additions to the church. I am confident that we are going to continue to make distinct advances in the work of our church for the glory of Christ and for the edification of the saints.

We held group prayer meetings each evening and the early morning watch at 6:00 o'clock each morning throughout the meeting. On Saturday night the young people conducted an all-night prayer meeting, which accomplished a great deal.

The personnel of the help in our meeting consisted of three men, besides local helpers. Doctor J. W. Middleton, pastor of Clinton Baptist Church, did the preaching. He is a Spirit-filled preacher of power and effectiveness. Reverend James C. Taylor, of New Orleans, Louisiana, and Escatawpa, Miss., led the singing and made valuable contributions otherwise. Ben Seitz, of McComb, directed the work of the young people, trying to lay a foundation for future development.

We feel that we have been bountifully blessed.

Mark Lowrey, Pastor

GOODMAN VACATION BIBLE SCHOOL

Our Goodman Vacation Bible school began at the Baptist church June 6th and continued till the 17th. We had a total enrollment of 65—Primaries 17, Juniors 30, Intermediates 13, other officers 5.

Interested and faithful superintendents of the departments carried on their work with joy and efficiency. Mrs. Dave Forde, superintendent of Primaries; Mrs. Madison Flowers, superintendent of Juniors, and Mrs. M. C. McDaniel, superintendent of Intermediates. Associated with these were faithful helpers who contributed loyal service that helped to make the school a success. Other splendid helpers were those who came and helped out in the music and in the hand work for both girls and boys. We are deeply grateful to every one who helped us in any way. This was Goodman's first Vacation Bible school and I believe they will be ready for another one in about 12 months.

Please allow me to say that we are enjoying our work at Goodman, West and Vaiden very much. The people are so kind and responsive it is a real joy to serve with them. We are really feeling that we have here the greatest opportunity of our lives as we seek to serve the boys and girls of our splendid junior college as well as the people of these communities.

Madison Flowers, Pastor.

Pastor: "Johnny, how old are you now?"

Johnny: "I guess I'm just at the awkward age."

"What is the awkward age?"

"Well, I'm too old to cry, and too young to swear."—Ex.

RIDGECREST

Dr. J. D. Grey, pastor of the First Baptist Church, New Orleans La., spoke here Tuesday night at the annual Southwide Baptist Training Union conference. More than 1,500 persons from 18 states are attending the six-day meet.

"Christianity is a thorough-going business incorporated as 'God, the Father, Son, and Co.," said Dr. Grey. "It is a solidified, correlated agency, a glorious partnership with a matchless mission and bringing blessed dividends."

"Many Christians are so busy trying to save their dignity that they are too busy to save the souls of people about them," said Dr. Grey. "Many preachers are too busy to save the lost because they are making their sermons into intellectual discourses, arraying a deep knowledge of literature, philosophy, and art. They are so busy drawing crowds with sensational methods that they don't have time to do any real witnessing."

Striking at superficiality in church worship, Dr. Grey said that non-church members can justly accuse many churches of "spending all their time in making the wheels of organization go around, in baiting outsiders with musical delicacies and worldly social programs."

Urging his hearers to work hard at their Christian duties, Dr. Grey characterized the ideal Christian as "one in whose breath no dust collects."

Denouncing sham and inconsistency in religion Dr. Grey said that the "firm of God the Father, Son, and Co., does not need to stoop to shady practices to succeed in its great mission."

"William Carey worked in India for years as a missionary with scant encouragement," said the New Orleans minister. "He saw that his efforts to Christianize the natives made scant headway in the vastness of heathenism about him. Yet he considered all his labor a good investment because he looked forward to the day when in heaven some little copper-skinned Indian girl would introduce him to Christ and say, 'Jesus, I want you to meet Mr. Carey. He was the first person to tell me about you. He's the greatest man I ever knew on earth.'"

B. T. U. ATTENDANCE AUG. 7th	
Jackson, First Church	131
Jackson, Davis Church	105
Jackson, Griffith Church	238
Jackson, Northside Church	30
Vicksburg, First Church	93
Crystal Springs	114
Clarksdale Church	101
Summerland Church	42
West Laurel Church	125

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CAPUDINE

M. W. C.

Hundreds of former students of Mississippi Woman's College and thousands of friends of Christian Education will be gratified to know that the trustees of the institution have determined upon a program for reopening Dockery Hall. In keeping with the action of the executive committee of the board of trustees on August 1, President Holcomb issued the following statement:

"The fact that only a very few vacancies remain in Ross and Johnson Halls makes it impossible for us to grant further service scholarships to applicants for those dormitories. However, such a demand has come from seemingly deserving young ladies for a more economical basis of registration that our trustees have today authorized special provision to accommodate fifty of such students in Dockery Hall."

The administrative officials of Mississippi Woman's College advise that the plan does not contemplate any material increase in the net income of the institution, particularly in view of the fact that all students will have their meals together in the new dining hall. The primary objective is to afford opportunity for at least fifty additional students to avail themselves of the advantages of Christian education at the most reasonable possible expense.

President Holcomb confidently expects that this program for Dockery Hall will especially appeal to graduates of junior colleges. It is announced that transfers from 12 different institutions already have reservations at Mississippi Woman's College for the 1938-39 session.

TANGIPAHOA CHURCH

We have just closed one of the most wonderful meetings at Tangipahoa church, in Amite County, that we have experienced for a long time.

Our pastor, Rev. A. W. Talbert, of Jackson did the preaching.

Everybody seemed to have a mind to work and as the pastor preached and the prayers of the people went up to God the Holy Spirit came down upon us in great power.

The result of the meeting was the church greatly revived and forty-five added to our membership, twenty-three for baptism and twenty-two by letter.

Brother Talbert is a great worker and leader and we thank God for having sent him our way. Pray for us that we may continue to grow in grace and knowledge and in good works.—Reporter.

Bethel church, Lawrence County, recently had Rev. M. W. Richardson, of Glen Rose, Texas, to hold a revival that resulted in 31 additions, 23 were for baptism. Brother E. B. Catt of Monticello led the singing in a fine way. We were highly pleased with the safe and sound methods used by brother Richardson. He is interested in serving in this section and we heartily recommend him as preacher or pastor.—A. L. Carlisle, Jr., Pastor.

SUBSCRIBE TO THE BAPTIST RECORD.

ROCKY CREEK, GEORGE CO.

On Wednesday evening, July 6th, brother James A. Foster of Jackson came to us to lead the singing in our meeting, the pastor preaching until Sunday p. m. when brother W. W. Grafton of Hattiesburg came and preached through the 15th. Both brother Foster and brother Grafton were at their best. Brother Foster, a Mississippi College student, is a young man who loves the Lord and who seeks to honor His name through song; a splendid soloist and one who can get the folk to sing. Our people love him and responded to his leadership. Brother Grafton preached the gospel with power so great that large crowds came to hear him. The Holy Spirit led in the conversion of 14 fine young people and all of them united with the church. Two came by letter. Church greatly strengthened. I would heartily commend these brethren to any church.

On Saturday evening, July 23rd, brother D. W. Nix of Poplarville came to hold the meeting for us at Barton in the southern part of George County. This was the fourth meeting in succession that brother Nix has held for these good folk. They love him and follow his leadership. Great crowds came; the Holy Spirit led. Brother Nix preached the simple gospel but with power, and 30 presented themselves for membership, 19 for baptism, the youngest being 16; several past 50. The greatest meeting the church ever had. Brother Nix was invited to come back for next year at the same date.

Brethren pray for us on this great needy field.

Earl Brooks, Pastor.

SIMPSON COUNTY ENCAMPMENT

The Simpson County Young People's Encampment, under the auspices of the Baptist W. M. U. of Simpson County, was held with the Harrisville Baptist Church July the 6th and 7th. Mrs. J. D. Barron, the county young people's leader, was the general director.

She had prepared a program that indicated much time and interest on her part, and it met with the hearty approval of both the young people and the older folk.

These two days were full of activity and study that was helpful and interesting to this group of young people.

Those comprising the teaching and preaching staff were: Mrs. J. D. Barron, county leader; Rev. B. A. McCullough, host pastor; Mrs. B. A. McCullough, teacher for the Intermediate girls; Mrs. W. S. Landrum, camp mother and Junior girls; Rev. Roe Wilson, assisted by Rev. O. O. Hailey of Louisiana, Intermediate and Senior boys; recreation, Miss Minolle Roberts; preachers,

Rev. W. S. Landrum and Rev. B. A. McCullough; Miss Annie Ford Smith, pianist; Miss Mae Ethel Posey of Austin, Texas, director of singing.

This is the first encampment by a single county in the state and proved to be quite a success, so much so that the young people voted unanimously to have it next year.

Only five or six churches were represented, with about sixty young people, but the wholehearted inter-people, but the wholehearted inter-people and young people proved its real worth. The ladies and a number of the men of the Harrisville church contributed greatly to the joy and comfort of the occasion through their gifts of fine food and services in many ways that were indispensable to the success of the encampment.

It was through the untiring efforts of Mrs. J. D. Barron, that this encampment was possible. She spared neither time, thought nor expense for this occasion, for which she should receive the thanks of the churches of Simpson County.

W. S. Landrum.

It was my privilege to be with Pastor Jesse Dorroh and the saints of Embry, in a series of meetings during the third week in July. The congregation had just enlarged their church building, and installed new pews, and made other necessary preparations for the meeting. Large

congregations attended the services, and a very deep interest was manifested. The Lord signally blessed us from the beginning. There were 23 additions to the church. Most of them were young people and adults, and most of them came by baptism. The people love Pastor Dorroh devotedly, and he is doing a wonderful work there. He is a great soul-winner and we predict for him a continued fruitful ministry. For many years his father was pastor of the Embry church, and it was our joy to have him with in some of the services. Some of God's choicest people are to be found in this church.—C. S. Thomas.

CANNON'S NEW PRINTED
12 KITCHEN TOWELS \$1.00

Super Absorbent.
Unusual Value At-
tractive design in
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AND
A Good General Tonic

B. O. B. F.

BRYAN SIMMONS
Field Representative

Last week your field representative gave you a statement from a good brother and some comments in connection with it. This week he offers extracts from two letters hoping they will be read with interest and that they will beget good works in others. The first is from a good woman who sent in a long list of contributors to B. O. B. F. "I'm enclosing a list of the members who subscribed to the Julia Johnson Lipsey memorial fund.—We enjoyed the part we had in it and hope other workers got as much joy as we." This good woman had many household cares; but she found time to render this labor of love and got a blessing out of it.

There are similar blessings awaiting many others who will give the time and effort to render a service to our needy children. In the words of the Master I would say, "Go and do thou likewise."

The other is from a young woman, a tither and one whose contacts call for many extra expenditures out of her simple salary. Enclosing her check for \$10.00 she says: "I've been carrying this around in my purse for a month and it hasn't seemed to grow any; so I guess I'd better turn it over to you and see if you can make it multiply its usefulness. Sorry it's no more—that's the same old cry, isn't it?—but I do mean it. I've hesitated too long already, though, hoping I could send more; so I'm going to take your good advice to do what I can now and perhaps add more later." Many things could be said in connection with this fine letter; but I say only a few. I would to God that many other young women, blessed with a good home and even a simple salary would do as she has done. Be like her—Long to give more than you are able to give; but go ahead and give what you can.

The former home for the superintendents is undergoing remodeling to make it a suitable dormitory for our larger girls. It would be fine if the young womanhood of Mississippi, personally, or through Y. W. A.'s, would assume responsibility for the expense of this remodeling. Young men could lend a helping hand.

Young people with good homes and even simple earnings, sacrifice to help us provide this home for the girls who have no other place!

Sunday School Young People and Adults carries the best material for building Bible classes. This is the only magazine published by the Baptist Sunday School Board which deals directly with problems of young people's and adult departments and classes. Every department officer, teacher, and class officer should be a constant reader.

Mistress: "What can be the matter with my husband? He whistled and sang when he went off to the office!"

Maid: "It is my fault, no doubt. I used the canary's seed for the gruel this morning."

REVIVAL MEETINGS

Beginning on the third day of July and closing on the tenth of July, we had a very gracious revival with the Southside Church of McComb, Miss. Rev. W. A. (Slick) Green of Waynesboro did the preaching and Rev. S. G. Rhodes of Gillsburg was in charge of the music. Both of these brethren rendered great service and the pastor and church was highly pleased with them. Great congregations attended all the services and there were 43 additions to the church. Since the meeting a new union of twenty-five young people has been organized in connection with our B. T. U. work. This gives us six unions now in our B. T. U. and all of them are standard.

On the second Sunday of July we began a revival meeting at D'Lo church where my brother C. C. Jones is the pastor. We had a very fine meeting, closing on Friday night with several additions. I found my brother very busy building two churches, one at Old Macedonia, five miles from Mendenhall, then at Mendenhall they were preparing to enlarge and remodel the church.

The third Sunday in July we began a meeting at Mt. Vernon church in Amite County, where Rev. S. J. Rhodes is the pastor. Here we had a very fine meeting, the church greatly revived. Brother Rhodes is pastor at Mt. Vernon and Gillsburg and is doing a great work with these churches.

The fourth Sunday in July we began a revival meeting at Old Bethany church near Prentiss. Brother S. Walker is the noble pastor.

I preached in a meeting at this church twenty-four years ago, when Rev. J. O. Buckley was pastor. Many who were there then have passed on, but others have come in and the work goes on. We had a great meeting for a short meeting. Fifteen additions by baptism.

R. R. Jones.

SOMEBODY PRAYED

G. C. Hodge, Biloxi

The revival meeting in Gillsburg, Miss., began on Sunday, July 24th. The writer, who had been requested to assist in the meeting, arrived on Monday after the morning service had begun. The pastor, Rev. S. J. Rhodes, was requested to lead the singing, and the way he sang and led the people to sing was a delight and an inspiration to all who attended. He had a junior and an adult choir. They as well as the congregation cooperated most heartily with their pastor and sang beautifully. The singing alone seemed sufficient to revive the church.

The church had recently installed an electric light system and the lights were used for the first time during the meeting. The people were justly proud of them. This is only one of the many fine things the pastor is leading them to do. Should they look the world over we doubt if they could find any better than brother Rhodes to lead them.

A survey revealed only a few in the community who were not members of the church. We accordingly launched our campaign not on the

basis of an evangelistic meeting, but on that of an old fashioned, God sent revival meeting within the church and community.

The preaching services were at 10:30 a. m. and 7:45 p. m. The young people assembled for a youth conference at 2:30 p. m. and several groups met for prayer at 7:30 p. m. each day. In addition to these we had a fifteen minute service with the children each evening.

Four revival meetings were in progress near us, but the people came to all our services and conferences in increasingly large numbers until Thursday night when every available space in the church was occupied and near an hundred were unable to get in the building. Seven professed faith that night and two others came later.

Heavy rains fell during Friday, Saturday and Sunday, but the crowds came through the rain to all the services. At the close of the evening service Sunday a liberal cash offering was made, and the pastor stood, as we thought to pronounce the benediction, but instead he said something about the women wanting to have a part in the closing of the service. His words seem to have been a signal. People began to come in with groceries and canned goods of various kinds and all but filled the platform. We were rejoicing to know the people were so thoughtful and kind to their pastor and his family, but behold, they presented them to the visiting minister. We were never more surprised. After the service we said, "But how are we to get them home?" The pastor replied, "All that has been provided for. They are going to send you home in a car."

On Monday the pastor and two of his men loaded a car and brought us home. They said, "You have been telling us fish stories all the week, now we want to see you catch some fish and show us where we can catch some." We agreed provided they would take them back, have a fish fry on the church lawn and invite as guests all who had attended the meeting. They promised.

Five of us went to Ship Island on Tuesday and in two hours and twenty minutes caught two hundred and fifty trout. As some of them had died three of us began dressing them and putting them on ice. While we were doing this one of the others had continued fishing and caught thirty more trout. They took enough fish home to have a fry for the community, but said that only those who attended the meeting could attend the fry.

We have been in several meetings but have seldom seen more evidences of a spiritual awakening

in a church than during this meeting at Gillsburg. The Lord answered the prayers of His people.

TANGIPAHOA, AMITE CO.

We just closed a fine revival meeting at Tangipahoa church in Amite County. The pastor was asked to do the preaching and did so by the help of the Lord. The meeting was a great success in every way. I don't believe I have ever seen a better spirit manifested. We all worked at the job and the Lord was with us. We had 45 additions, some 25 of them for baptism. It has been my privilege and pleasure to serve these good people through these 8 months of this year. Up until our meeting began we had already had 12 additions which brings the total up to 57 since I have been with them.

A. W. Talbert, Pastor

Trusty: "I'll do anything I can, warden."

Warden: "Well, don't put yourself out."

Little Dorothy: "There was a strange man called to see you today."

Father: "Did he have a bill?"
Dorothy: "No, papa; he just had a plain, ordinary nose."—Ex.

"Can you imagine any one going to bed with his shoes on?"

"Who does that?"

"My horse."—Ex.

Mistress: "Why don't you keep the baby quiet, Kate?"

Kate: "I can't keep him quiet, ma'am, unless I let him make a noise."

BROMO-SELTZER CLEARS MY HEADACHES —SOOTHES MY NERVES

declares Miss Mary Person
Telephone Operator

The terrific strain on your NERVES makes HEADACHE unbearable. That's what makes you sharp and cranky, too!

Be sure you help your NERVES when you get HEADACHE relief. Take Bromo-Seltzer. This FAST remedy relieves HEADACHE and also soothes ragged NERVES—relaxes the tension that seems to tie you in knots.

Bromo-Seltzer also settles the stomach and reduces excess acid substances. Get Bromo-Seltzer at all drugstores and soda fountains. Keep it at home, too!

Bromo-Seltzer

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

LET'S GO

By A. L. GOODRICH, Cir. Mgr.

GOING PLACES

Holly Springs:

Pastor D. L. Hill claims that his Holly Springs deacons are among the most loyal group with whom he ever worked. Every one of them is a systematic tither.

Other good things we learned about Holly Springs are: An average attendance at prayer meeting of 50; the budget being overpaid an average of \$50 per month; additions regularly; largest Sunday school attendance in the history of the church.

With Miss Evelyn Collins as director the B. T. U. is doing excellent work. There are four good unions and the Intermediate Union is A-1.

Mrs. Ira. B. Seale is president of the W. M. U. which has six good circles. In addition to their usual work they conduct services in the jail and at the county home and many conversions have resulted.

Brother C. D. Collins is the progressive Sunday school superintendent. They are planning a Sunday school clinic in September.

According to the pastor, one of the greatest aids in the work at Holly Springs is the regular weekly visitation.

Plans are on foot for the adoption of the EVERY FAMILY plan.

Marshall County has subscribers listed as follows: Potts Camp 6; Holly Springs 17; Byhalia R.F.D. 3; MT. MORIAH 23; Mt. Pleasant 1; PLEASANT GROVE 9; Pleasant Hill 1; BYHALIA 30.

Sumner:

On our visit to Sumner we found them in the midst of a gracious revival led by Rev. J. J. Burson of Shelby.

Pastor J. H. Pennebaker who recently came to Sumner and Webb is getting a fine grip on the work.

The church has recently been re-decorated, finances are good enough to show a surplus, the attendance is growing, the cooperation is splendid and they are "paying as you go."

Brother M. H. James is the Sunday school superintendent and that means progress.

The W.M.U. is in good hands, having Mrs. John Stephens as president.

The pastor likes the E.F. plan and hopes soon to see it adopted.

Tallahatchie County's subscribers are listed as follows:

WEBB 13; Paynes 1; Enid 1; Cascilla 1; Charleston 8; Sumner 6; TUTWILER 38.

Pascagoula:

As Pascagoula has the EVERY FAMILY plan, we were not surprised to hear from more than one that Pascagoula is in high gear. They are building on the "pay as you go" plan.

Pastor E. N. Patterson has been busy with revivals during the summer. Their own meeting with Rev. Horatio Mitchell of New Orleans the preaching resulted in 20 additions.

Brother W. W. Robinson is doing a good job as Sunday school sup-

erintendent. Mrs. J. W. Brumfield (formerly of Pontotoc) is president of the progressive W. M. U. and the B. T. U. is in good hands with brother R. E. Lynn as director.

Jackson County has subscribers listed as follows:

PASCAGOULA 98; MOSS POINT 42; OCEAN SPRINGS 29; ESCATAWPA 41; Gautier 3; RED CREEK UNION 24.

—O—

IT MUST BE GOOD

The above headline refers to the EVERY FAMILY plan.

Recently the following churches have adopted the Baptist Record EVERY FAMILY plan and are sending the Record to every resident family. It must be good or a constantly growing number of churches wouldn't adopt it. We give the church, the county and the pastor where known.

Houston, W. C. Stewart; Pleasant Ridge, Clay County, E. T. Putman; Central Baptist Church (Coldwater), Tate County, W. O. Beatty; Laurel Hill, Neshoba County, H. D. Hawkins; Highland Baptist Church, Meridian, J. H. Avery; Calvary Church, Lincoln County, Maxie Nelson; New Harmony Church, Neshoba County, H. D. Hawkins; Mt. Oral Church, Jones County, B. S. Hilbun; Fernwood, H. B. Price; Belen, Quitman County, J. E. Kinsey; Lucedale, George County, G. S. Jenkins; Ripley, Tippah County, J. B. Parker; Red Creek Union Church, Jackson County, G. E. Moore; New Augusta, W. E. Stewart; Van Winkle Church, Hinds County, E. J. Blackford; Dixon Church, Neshoba County, D. A. McCall; Tunica, D. L. Sturgis; Pickens, Holmes County, W. F. Yarborough; Tabernacle Church, Greenville, J. R. Eubanks; Bethesda Church, Hinds County, R. A. Langley; Leaf River Church, Smith County, G. M. Harbin.

—BR—

SALEM CHURCH

—O—

I was in the best revival meeting last week at Salem church, Tyler-town, Miss., that I was ever in, or ever attended. The pastor, Rev. M. C. Waldrup, had a revival started when time came for the special effort. Ten young people had professed Christ during the last three months.

At the close of the meeting 41 were baptized, several had united with the church by letter, and three fine young women, two of them college graduates, the other a high school senior, dedicated themselves to definite service to be Christian missionaries wherever God may lead.

A splendid Daily Vacation Bible school was carried on in connection with the revival meeting. We had an average attendance of 145. The pastor organized an Adult department and had an average of 54 present in this department. The men and women in this "new" department speak very highly of the work done and of their interest in including this department in our V. B. S. work as the B. A. U. was added to the B. T. U. work.

I never saw a finer spirit among people than was manifested in this meeting. Brother Waldrup felt it a good time to start a move to erect Sunday school rooms, and provide

space for B. T. U. work. On Thursday night after the preaching service when eleven young people had trusted Christ, the matter of building was brought before the people by the writer, and in thirty minutes funds had been raised to erect a two story building just behind the present building. We first asked for money and people responded in a fine way; then we asked for donations in lumber. Several men pledged lumber. We wanted all to have a part and thinking some could not give lumber and could perhaps give labor better than money, we asked for men who would give their time in building. Thirty-one men pledged to work in constructing the building. It was a great experience, and a fine week, the Lord blessed His people. Lots of things were done in organization and work. The pastor organized a Y. W. A., and R. A. one day during the meeting.

Brother Waldrup is a good pastor and is loved by his people. He is to move on the field soon.

Several of the people who came to Christ during the meeting were adults. One mother came with her two grown daughters. Husbands and wives came trusting Christ together. "It is not by might nor by power, but by my Spirit saith the Lord."

—J. B. Smith.

—BR—

CASTALIAN SPRINGS

—O—

One hundred fifteen members of the Baptist Junior Girls' Auxiliary of the Woman's Missionary Union of District One and District Two assembled here in their yearly camp. District One invited District Two to join in the camp. The representatives from each district were about the same number.

Mrs. G. A. Carothers, Young People's leader, District One, was the able camp director. She was assisted by Miss Edwina Robinson, young people's secretary, Mississippi W. M. U., and Mrs. J. A. Anderson, Belzoni, leader, district Two. Mrs. J. V. Buckels, First Baptist Church, Jackson, was the camp dietitian.

The girls were divided into two mission study classes, "Five Times Ten," taught by Miss Jane Pinnix, field worker, Mississippi W. M. U., and "Whirligigs in China," taught by Mrs. Owen Gregory, Shreveport, La., daughter of Mrs. G. A. Carothers.

The highlight of the first day was the address of Miss Moonbeam Tong, Canton, China.

The girls gathered for a banquet in honor of the Silver Anniversary of Girls' Auxiliary. The dining rooms and tables were beautifully decorated in silver and with lighted candles. The place cards were silver stars, emblematic of the ideals of G. A. Mrs. C. D. Williams, Yazoo City, was responsible for the decorations.

The coronation service was the feature of Tuesday evening. Those taking part were those who had attained some of the Forward Steps. Miss Edwina Robinson closed the night's program with a most inspiring address.

A pageant, in commemoration of Golden Jubilee of Woman's Missionary Union and the Silver Anniversary of Girls' Auxiliary was pre-

sented by the girls on Wednesday morning.

The towns represented were Jackson, Yazoo City, Pelahatchie, Star, Durant, Lexington, Belzoni, Greenville, Clarksdale, Indianola, Itta Bena, Marks, and Ruleville.

—BR—

IN CHOCTAW COUNTY

—O—

I have been preaching one Sunday afternoon each month at Blythe Creek church north of Ackerman. The week following the fourth Sunday in July we had Rev. Joe Sturdivant, pastor, First Baptist Church, Olney, Ill., with us in our meeting. He brought great gospel messages that strengthened the church and there were 28 additions, 23 of them for baptism and five by letter. A Vacation Bible school was carried on in connection with the meeting. We had an average attendance of 93 for the school. An Adult department was organized with an enrollment of 43 in the class. Brother Sturdivant did some splendid work with this department.

Brother Sturdivant is to be with Rev. T. F. Stroud in a meeting at Hebron church in Yazoo County the week following the second Sunday in August, and with Rev. R. L. Breland at Tillatobia, Miss., the week following.

I roomed with brother Sturdivant at Mississippi College and have kept up with his work since he has been in the ministry. He is in his fourth year of the work at First Church, Olney, Ill., a town of 7,000 people. During these four years, he has led his people to remodel their beautiful brick church and to build a nice brick parsonage.

We enjoyed having brother Sturdivant in our meeting and in our home. Some good church in Mississippi needing a good preacher and a live wire young man to lead them would do well to bring this faithful servant back to Mississippi, his home state.

J. B. Smith, Pastor

Ackerman, Miss.

—BR—

TITHING EDUCATION MADE EASY

Any church may now put on a ten weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe now announces an attractive series, at so low a price that distribution to an entire church through ten weeks costs only three cents and a half per family.

A set of samples and full particulars will be sent for thirty cents. Please give your denomination.

also mention the Baptist Record. —The Layman Co., 730 Rush St. Chicago.

—BR—

BROTHERHOOD ATTENDANCE AUGUST 7, 1938

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Summerland Church 27

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